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*The Importance of Right Method.*

BY REV. P. F. PRICE.

[Southern Presbyterian Mission.]

S regards methods of mission work we take it that there are three points of view: First, of those who are attached to some particular method and see little good in any other; second, of those who, like a writer in the October RECORDER, see "no best methods;" and, third, of those who look upon mission work as a science which, like theology, the queen of sciences, is based upon principles of Divine revelation.

To adhere to this first conception of mission work is narrowness. To advocate the second is to ignore the experience of others, however varied and valuable it may be, and even one own's experience. For example, let a young missionary come to China with the idea that it matters not about method. He sees a beggar that excites his sympathy, and forthwith gives him a piece of silver. An older missionary suggests to him that in giving to beggars he had better enquire of trusted natives as to the merits of the individual cases; that this was a professional beggar and an opium smoker, and that the amount was all out of proportion anyhow. The young missionary, sure however that it matters not about method, repeats the act. His motive perhaps is good, but his method works more harm than help. And as in this little instance so in the whole missionary life there are right and wrong methods or ways of doing things. A man may be a good man, and mean well, and yet his work may fail of the best results, because his methods contravene the principles of the Bible and common sense, the right use of both of which God holds us responsible for. A man may build on the true foundation, and he himself may be saved, yet his work may be burned. I do not see how any one can carefully study II. Cor. iii. 9-12 and afterward look upon mission methods as immaterial.

Rather does this passage show that our manner of doing the work of the Lord is worthy of our most serious study, and that at the last God will hold us responsible for our methods as well as for the doctrines we preach. As to the statement of the Stockholm professor, quoted with approbation in the article mentioned above; if it is true that most converts from heathenism are "merely converted to nominal Christianity" (and we do not believe it) why then the sooner there is a *change of method* in bringing such into the Church the better.

The third conception of mission work, mentioned above is, we believe, the true and highest conception.

Scientists draw largely from the experience and investigation of others in searching out and applying the principles of natural phenomena, and there are methods by which the best results are reached, and until better methods are discovered they are certainly the best methods. Lord Kelvin does not ignore the experiments of Thos. A. Edison. German navy yards would be the losers in setting aside the recent effective method of constructing the best British ironclads. Within the past few months the foremost British scientists crossed the water to attend a great gathering at Toronto; and American geologists went in the other direction for an international meeting of geologists at St. Petersburg. At all of these meetings discussions as to principles, methods and results held the first place. So in the higher science of mission work we must lay under tribute the experience (so far as we can know it) of good missionaries everywhere if we would attain to the highest results. As in natural science the underlying and axiomatic principles are found in God's works, so in our methods of work we must go to His Word. And as in nature so in grace the best means conduce to the highest ends. We need to study mission methods with that patience and perseverance that the scientist gives to his work, accumulating facts and deducing principles from them. In the beginning of our search we may find that methods are often contradictory, but that should not deter us. We should begin with the New Testament and follow the Church through nineteen centuries of history and into all lands where Christ is preached. We should note what is illusory and what is real; what is temporary and what is abiding; what is the Divine warrant and what the human embellishment.

No doubt much confusion has arisen already by not distinguishing between principle and method and between methods that have a vital principle involved and methods that are optional. The place and style of preaching, the support of the evangelist, whether by himself or the native Church, the proportion of time between itinerant



and station work,—these and many other questions are largely left open to be determined by Christian prudence and adaptation to existing needs and circumstances. There may be a great variety of methods, all scriptural and all looking to the same happy result, even as there are diversities of gifts, but the same spirit. What may be a good method for one man in a given case may not be a good method for another. While this is true in some cases there are many other instances where a certain method is good and another method is bad, no matter who employs them. The Apostle Paul, with his sanctified common sense, gives us an illustration of this in I Tim. v. 3-16. He clearly lays down the principle that in works of charity we should not only have regard to our own duty in giving, but also to the good or harm that pecuniary assistance will do to the recipient and to the good name of the Church, even among her enemies. A violation of this principle, though even with good intent, had worked much evil in the Church. See vs. 13-15. Satan himself may suggest a wrong method of procedure to the missionary, even as he did to our Master, and he may back up his suggestions by the most plausible interpretations of Scripture. Some unsound method of gaining immediate results, which seems to have Scripture warrant, may be suggested to our minds, and unless we be able to offset it as our Master did with “it is written *again*” we shall fail of God’s seal upon us. One principle reiterated in the New Testament and for which I understand Dr. Nevius’ little book specially pleads, is that the disciple must deny himself for the Gospel’s sake and be taught to give rather than to receive.

And Dr. Nevius and others who have built upon this principle have, though not reaching their own ideals perhaps, yet done a work honored of God; while others who reversed the scriptural rule and allowed their believers to imagine that it is better to receive than to give have, in after years, seen the mistake that was bringing their labor to naught.

We may not safely shut our eyes and follow any man’s methods of work blindly. But we may assimilate what is lovely and of good report in all. Dr. Nevius wisely said that he was an experimenter in mission methods. But he has made a large contribution to the science of true mission work. Let others profit by his experiments and make advances upon what he has done.

I do not presume in this article to instruct any of my brethren as to the best methods. I claim only to be a beginner in the school. But bear with me while I urge that we all take up this subject with all the seriousness that such a subject deserves. The science of mission methods will repay a life-time study. Many have been earnestly seeking for the best methods throughout their missionary

service, and they have found a blessing in it. But the missionary body, as a whole, has yet perhaps to awake to the full importance of the use and abuse of methods.

There comes to mind a missionary whom I requested to give some account of his early experiences in mission work at a public gathering. He replied by this anecdote: There was a candidate for licensure being examined upon the course in Church History, and he was asked to mention some of the principal persecutions and heresies that the Church encountered in the third century; and he replied, "Those matters were so painful that I did not charge my memory with them."

And so, said the missionary brother, his early experiences in missionary work were so full of mistakes that he did not like to bring them to mind! This same brother, during a second term of service in China has, with a complete change of method and a rare humbleness of mind, done a work which has, both in the means used and in the results achieved, won the warm admiration of all acquainted with it.

And we do well to remember that the first step toward any measure of success in finding out right methods is *humility*. Sir Isaac Newton, after all of his wonderful discoveries, said that he was like a child playing with the pebbles on the sea shore, the vast ocean before him yet unfathomed. The foremost scientist of our own day, at his jubilee last year, expressed in most impressive language the same estimate of his own achievements. Let any man become tied to certain methods he half believes are mistaken, but which from lack of frankness in dealing with himself, or for fear of "losing face," he will not give up; and there is little hope of the highest success following his labors. He that would be great must be converted and become as a little child.

We are closing one of the most wonderful of the centuries, and we shall soon enter upon another that we believe is to be still more wonderful in its unfolding of God's purposes. And we believe that one element in the expression of the Church will be a patient, prayerful and persistent investigation of those mission methods that are most in conformity with the Word of God and with the experience of the Church for nineteen hundred years. Exodus, Leviticus and Numbers are books of method. All the minutiae in the Old Testament economy were thought worthy of God's direction. None were so insignificant, but that the utmost care and attention should be given them. Without the Spirit of the living God all methods are of no avail. Under His blessing those methods are most honored of God, which conform most closely to the simplicity of the Word and which exhibit the best use of those talents of common sense and discrimination which God has given us.

## *Philanthropy and Christian Missions.*

BY REV. S. G. TOPK.

[Wesleyan Mission.]

A paper read at the Canton Missionary Conference, October 6th, 1897.

**P**HILANTHROPY, taken in its literal sense, means love to mankind. The word is broad enough to include every kind of effort prompted by benevolence for the benefit of individuals or of whole communities. It can be said, therefore, that in so far as the propagation of the Christian religion is carried on in a spirit of love, it also is to be regarded as a philanthropic work; for it certainly aims at conferring upon mankind the greatest of all benefits, viz., a renewal of human nature in righteousness, a moral regeneration through faith in Christ.

The term philanthropy, however, is more usually applied to services gratuitously rendered to the needy outside the sphere of things spiritual; services given to men irrespective of their religion, and which are not designed to effect changes of religious belief. To give food to the hungry and healing to the sick who are in poverty; to give homes to the waifs and strays of humanity, relief to the destitute, education to the poor,—these all are works of pure philanthropy when done to meet the immediate need of the recipients without ulterior aim of any kind. It is in this more usual sense that the word philanthropy is to be understood in this paper.

Christian missions were instituted and are supported for the express purpose of effecting such a change in the religious belief of non-Christian peoples, as will lead them to accept and obey the Gospel of our Lord Jesus Christ. The specific work of these missions, therefore, is not one of pure philanthropy. The simple unvarnished truth is that their work is to proselytize, make converts, win disciples for Christ. To build hospitals and open dispensaries for free healing; to gratuitously teach a language, Chinese or English; to give free education in Western sciences, surgery, medicine; by voluntary subscriptions to found and support institutions for the blind, for orphans, for the aged poor; all may be philanthropic works, but it would not be their philanthropic character which would justify the use of mission funds for their maintenance. They may all be in perfect harmony with the Christian spirit, but if they lack aggressiveness in behalf of the Christian religion, they have no title to be regarded as legitimate enterprises of the missions.

Works of charity are rightly held in high esteem by the Church. So high indeed is this esteem that to declare that philanthropy



could ever prove to be "a temptation and a snare" would, to some people, seem like rank heresy. And yet the charm of philanthropy has been such as to sometimes obscure the need of observing even the elementary duty of honesty. It is related of St. Francis of Assisi that "when he had determined to give up his gay life, and to follow in all things 'the example of Christ, and walk in His steps,' he changed his fine clothes with a beggar, and then going to his father's warehouse, carried off on a pack-horse several bales of cloth, which he sold, and presented the proceeds for the repairs of a Church." There are several other instances on record of canonized persons who, for philanthropic purposes, were guilty of theft; and what is still more strange deeds of this kind were in such repute that the Lord Himself was represented as intervening in a miraculous way to screen some of these worthy people from detection.

If the question were to be asked, "Is it right to steal money or goods for the purpose of bestowing them as charities upon the needy?" it would perhaps be hard nowadays to find a Christian bold enough to answer, "Yes." But to use for philanthropic work money which has been subscribed for the propagation of the Gospel, would really be an act of the kind suggested; it would be a misappropriation of funds; it would be an act as immoral as any recorded mediæval thievery of the saints for charity's sake. The funds of the Christian propaganda can be legitimately used only for extending the Christian religion. All the hospitals, dispensaries, schools and other institutions of missions in China, have no right of help or maintenance from such funds unless they are directed to the promotion of the Christian religion, unless they aim at making converts to the faith of Jesus Christ. Strictly speaking they are not established to dispense charities, but to help in spreading the Gospel.

It may be claimed that much of the medical and educational work of missions in China is supported by money specially subscribed for the purpose of teaching and healing the Chinese; and persons engaged in these departments of service may therefore feel that their specific work is not that of proselytizing. And they may further feel that they are justified in expending such money in a purely philanthropic way. "Freely ye have received funds for teaching and healing, therefore teach and heal gratuitously." In such a case as this we should have philanthropic institutions doing undeniably good work, but they could not rightly be considered as fulfilling the purpose of the Christian propaganda, and consequently could not properly be called mission schools or mission hospitals. They would differ from Chinese philanthropic institutions only in the fact that they were officered by competent foreigners at foreign expense. Of course the truth is that the bulk of the money sub-

scribed for works of beneficence undertaken by the missions, is given upon the assumption that such works powerfully assist in the planting of the Christian faith, that they help considerably in winning converts to Christianity. And it is in this belief that Missionary Societies and Boards adopt these agencies. We therefore simply get back again to the former assertion, viz., that the various institutions of Christian missions do not exist to dispense charities, but to promote the Gospel. The end or goal of mission schools and hospitals is not secular teaching and healing, but the winning of Christian disciples.

People are not made Christian by taking Western drugs, or by obtaining a knowledge of Western science, but by believing and obeying the Words of Christ. Impart all the benefits of Western civilization into China, and although much misery might thereby be relieved, the Chinese might still remain a non-Christian nation. If Christianity is to be planted in the Middle Kingdom, if this religion is to become as indigenous in China as it is in the Christian countries of the West, it can be effected only by inclining the people to repentance towards God and faith towards our Lord Jesus Christ. Any form of work which omits the uplifting of Christ, is useless in the matter of drawing men to Christ, and therefore does not properly come within the sphere of missionary enterprise.

Thus far, then, in discussing philanthropy and Christian missions the conclusion arrived at is that the missions are not established for the exercise of philanthropy, but for the conversion of the nations to the Christian faith; and that therefore the several branches of mission work must be considered only as so many different forms of evangelical agency.

It is not the object of this paper to raise the question of the relative value for the propagation of the Gospel of the several forms of agency employed, for all can undoubtedly be made to contribute effectively to the evangelization of China. The object sought is two-fold: (1). To show that philanthropy is capable of throwing a delusive charm upon missionaries. (2). To urge that the educational and medical branches of our missions should aim at subsidizing purely evangelical effort with funds secured from the Chinese for their services.

Enough perhaps has already been said upon the first of these points. In commenting upon the second some statistics of Protestant missions, taken from the *China Mission Hand-book*, published in 1895, will serve as an introduction.

From the summaries there given it will be seen that the number of mission schools (primary and secondary) in China is 1086, and that there is a staff of about 1400 teachers. There are about



20,000 pupils, and the fees received for the year are set down as not quite 3000 dollars. The average payment per pupil for the year therefore is a little less than seven cents. In reference to medical work we find that there are 71 hospitals and 111 dispensaries; a foreign medical staff of 143, and 58 qualified native assistants. The patients for the year amounted to more than 250,000, and the fees received from them were nearly 7500 dollars. The average payment per patient therefore was three cents. If, however, we place to the credit of the patients the further sum of about 11,200 dollars subscribed by the Chinese we shall then have an average per patient of seven and a half cents.

Now this is an excessively poor financial return for the solid benefits of secular education and physical healing obtained in mission institutions. In the educational statistics no figures are given to show the actual cost of the work, but in the medical statistics there is a column which sets forth the medical expenses, exclusive of missionaries' salaries. The total given is 66,418 dollars. Deducting the income from Chinese sources we have remaining nearly 48,000 dollars. Now this sum must be looked upon as a pure and simple gratuity to the Chinese; for every cent of it might have been recovered from patients able to pay a fair charge for treatment, and that without prejudice to the charitable treatment of necessitous cases. This 48,000 dollars might have been secured and used to subsidize direct evangelical work in China. Indeed this is an under-statement of the possibility. Omitting the salaries of the foreign staff—which at this stage of success should be reckoned as a just claim upon foreign funds—the medical agency could derive an income from the Chinese large enough to cover current expenses, and over and above that a more than equal sum of new capital. There is good reason for believing that the loss in the one year of monetary help to the mission cause in China by the policy generally pursued in this department alone, would not be exaggerated if put down at 100,000 dollars. In our primary and secondary schools, if instead of seven cents a pupil yearly, a demand of an average per pupil of three dollars a year were made, an annual income of 60,000 dollars could ere long be obtained as a further subsidy for the direct propagation of the Christian religion. A fee of three dollars, if considered as a minimum charge, is extremely small.

From the above calculation it can be seen that a large annual income to Protestant missions could at the present time be secured on the field, with which the income from foreign sources might be supplemented. It is not extravagant to say that even now 150,000 dollars a year could be obtained from the Chinese by the educational and medical departments of our missions without any real



detriment to the medical work, and with only a possible temporary reduction of the number of pupils in our primary and secondary schools. With the sum thus procured more than 1200 additional native agents could be employed, each at a salary of ten dollars a month; such an income would enable the missions to increase the staff of native preachers in the whole of China by more than one-half of its present number.

To create such an important subsidy for the preaching of the Gospel, is a matter well worthy the favourable consideration of missionaries. There can be little doubt that the charm of philanthropy is largely responsible for inattention to this means for helping on the accomplishment of the great purpose of mission effort. Traditional ideas of the meritoriousness of charity may account for the veil which is spread over some eyes. And a misinterpretation of some Words of Christ upon mission work will doubtless account for the wrong financial policy pursued by some missionaries in China.\*

Whatever might be the actual sum obtainable in the way suggested it is clear that at present the sum is surrendered to the Chinese as a mere gratuity; for the amount, if obtained, would come from charges upon those persons only who can afford to pay—some a little, some a good proportion, others in full—for the cost of services received. The present gratuity is a wholly unnecessary thing. If criticized as philanthropy it is seen to be philanthropy misapplied; for obviously it is neither benevolence nor charity to do for others what they can well do for themselves. When in addition to this fact it is recognized that philanthropy is not in itself a legitimate end in mission work—that the distribution of charities is not an equivalent for the propagation of the Gospel, there ought to remain no obstacle to the adoption of a method which would extensively subsidize evangelical work in this empire.

It should be noticed that this is not an advocacy of immediate out-and-out self-support in our medical and educational establishments, but a suggestion to supplement the income from foreign sources by raising more money on the field. Christianity is not yet so firmly planted in China that the missions can afford to part with any portion of the present income from the Churches of the West. But an ever-increasing yearly monetary subsidy for evangelistic purposes can be obtained from the Chinese as soon as the missions moderate their zeal in philanthropy to reinforce their zeal in the propagation of the Christian religion.

\* NOTE on Matt. x. 5-10; Luke xxii. 35, 36.—The financial cost of the mission campaign, mentioned in St. Matthew's Gospel, was clearly intended by Jesus to be defrayed by "the lost sheep of the house of Israel." A change of circumstances, however, naturally requires a change of policy, as is evident from Christ's words in Luke xxii. 35, 36. But this reasonable inference remains, that it is the correct policy for missionaries to conduct their enterprises with funds procured from the people to whom they are sent, *so far as this is possible.*

The agencies referred to would be adding to their efficiency as branches of the Christian propaganda by insisting upon a better financial return for the bestowal of their secular benefits, and devoting in part or in full the amount thus received as a subsidy for the direct preaching of the Gospel. If this were done their schools, hospitals and dispensaries would still hold the right and title to be regarded as highly beneficent institutions. Their foreign staff would still be a gift from the west; they would still place the benefits of Western education and medical science within easy reach of all classes of the Chinese; and they would still have the means of doing an immense amount of true charitable work.

It will be pertinent to our subject to call attention to two existing tendencies—one in the missions and one among the Chinese. The tendency in missions is to encourage the employment of agencies which associate secular benefits with their presentation of the Christian faith. A glance at the medical statistics will suffice to show this. In six recent years, *i.e.*, from 1890 to 1896, the number of hospitals in China has been increased by ten, and the number of dispensaries by sixty-seven. Among the Chinese there is a growing tendency to seek the benefits of Western civilization in its various forms. This is proved by their acquisition with foreign assistance of telegraph lines and (soon) railways; of army organization, coast fortification and naval instruction; of machinery for the manufacture of marketable commodities, for minting and for mining; and of colleges or schools for the study of Western sciences and languages. The present demand in Canton for schools in which English is taught evidences the same thing. And the gradual opening of the empire to foreign commerce, involving the Chinese government and people in an ever-increasing contact with the greater world outside the eighteen provinces, will but add keenness to their desire to reap every advantage which the progressive West can set before them.

Taking these two tendencies together the present time is seen to be a most favourable one for inaugurating a more helpful financial policy in our educational and medical work than has hitherto been generally adopted. With the opportunities now before us in a few years the missions could be raising on the field an annual subsidy for the further propagation of the Gospel of at least a quarter of a million dollars.

In summing up the main contentions of this paper, they may be briefly expressed as follows: (1). That it is not the function of Christian missions to engage in works of pure philanthropy. (2). That the financial policy of mission institutions which proffer secular benefits to the Chinese, should be so framed as to furnish a liberal annual subsidy for purely evangelical mission work.

In conclusion. Let it be remembered that the object common to us all is to bring the Gospel of salvation to the Chinese; and that it is our duty to raise all forms of mission agency to their highest possible efficiency (financially, as well as in other respects) for the accomplishment of this our specific aim. In a religious journal just to hand there is this sentence: "We do not improve things by attempting a direct and immediate change in human institutions, conditions and relations; but by bringing the spiritual element into the lives of men we ultimately secure all secular ameliorations and enrichments." It is our task in China to supply by the Gospel this spiritual element; and we are successful therein, not according to the measure of our material gifts or charities to the Chinese, but according to the number of true converts which we can win for Christ. It is hoped that what is here given on the subject of philanthropy and Christian missions, will assist in the creation on the field of a large annual monetary subsidy for the more rapid diffusion of Christian truth in the empire of China.

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*An Itinerary of the Missionary Movement in China,  
1807 to 1897.*

BY REV. WM. ASHMORE, D.D.

"The way which the Lord thy God led thee . . . in the wilderness." Deut. viii. 2.

**W**E look backward in order the better to look forward. The Book of Deuteronomy is a survey of the way the Lord led the children of Israel during their forty years in the wilderness. The purpose of this survey was not only to recall the mercies of the past, but also to subserve a propædæutic function in the policy of the future. It is proper for us to imitate a pattern at once ancient, illustrious and divine. A study of the way God has led the missionary movement, in all the world as a whole, in these last days, but now especially in China, will discover to us grounds of faith and hopefulness of such amplitude as ought to make us exultant.

The movement in its entirety has four distinct periods. It will not be deemed strange, when looked into, that the dividing line between them, in each case, has been a great war. The first war with England marks the transition from the first period into the second; the war with the Allies the transition from the second into the third; and the war with Japan the transition from the third into the fourth, where we now are.



*The First Period from 1807 to 1839—32 Years.*

We begin with the year 1807, because that was the year of the advent of Morrison and the inauguration of the mission movement in China proper. In order to avoid irrelevancy and present the materials in due relationship as regards spectacular and the personal we may group them under three heads.

I. *An Ancient and a Mysterious Nation.*—There it lay in all its unmeasured vastness. Its territory with its "dominion over palm and pine" stretched from north to south, from snows that never were completely melted to hot blasts that never were completely chilled. The population of this vast domain was said to include one-third of all the people on the face of the earth. But somehow a profound mystery enshrouded them; they dwelt apart; they had surrounded themselves with a wall of exclusiveness. This wall they guarded with relentless jealousy. They felt all-sufficient in themselves. They wanted nothing to do with the man of the West, and so held him rigidly at arm's length. They had a unique civilization; they certainly possessed to an extraordinary degree certain characteristics of national stability; they were supposed to be a very learned people and a very powerful people. But Western people knew nothing in any fullness of detail, and were, on that account, prone to exaggerate what they did know. Certain travellers, as Marco Polo and others, had given wonderful accounts of walled cities, of social order and advanced progress. Embassies like that of Lord McCartney had increased the Western conception of China's greatness. It was indeed a vast empire, but it was an empire seen in the fog and had an exaggerated vastness that did not belong to it. A common estimate of the Chinese in those days is seen in the title of a Spanish book published in 1588, which read: "*The Historie of the great and mightie kingdom of China and the situation thereof, together with the great riches, huge cities politike government and rare inventions of the same.*"

Conspicuous above almost all else was the self-assumption and consummate arrogance of this mysterious people. It is not to be wondered at. They were grossly ignorant of all outside of themselves; their map of the world made China the one great and central kingdom. All other nations, tribes, kindreds and tongues—Japan, India, Siam, Burmah—were all of them tributaries and vassals; their Emperor was "The Son of Heaven;" they alone were possessed of culture, and all others were barbarians; they were competent to impart goodness to all, and needed help from no one. Such was China the ancient; China the mighty; China the multitudinous; China the mysterious; China the unchangeable; the China

of Confucius and the sages; the China of a hundred years ago, to which our fathers came, sometimes "petitioning" like beggars and kow-towing like slaves to get teas for their stomachs and silk for their backs.

II. *A Danger Spot on the Border.*—Far up the Pearl River, in the south, in the province of Kwang-tung, stood the ancient and renowned city of Rams, known as Canton. It was one of the great cities of the empire. In and around its walls more than a million of people were domiciled. Great culture, great wealth and great learning, according to the Chinese estimate, were lodged there. It was a well built city, a busy city, a city crowded with an enterprising, industrious, restless and turbulent population. Its officials, from highest to lowest, bore themselves as lordly potentates; its merchants were grandees of fortune; its literary men were magnates of intellectual power. So at least they regarded themselves. When the imperious viceroy went abroad a guard of honor went along; gongs banged before him to warn the crowd to get out of the way; lictors with chains ready to seize and bind at a nod clanked the dismal music of their iron links. Other lictors, with rattans in their hands, whacked right and left on the backs of the laggard ones too slow to clear the track. In the midst of all this banging and whanging, the croaking of horns, the rattling of chains, the swish of rattans, the yells of runners, the rush of the crowd and the turbulence of the multitude,—this lofty personage was borne along in his bedizened sedan, clad in his gorgeous robes and bedecked with a sloping peacock's feather of high degree. The example thus set by their mighty chief was followed by all the subordinates so far as the law allowed them to do so. There was a governor here in addition to a viceroy, and a Provincial Treasurer, and a Provincial Judge, and a Tartar General, each of whom went abroad in but little diminished state. Then there were Taotais and District Magistrates coming and going, and no end of small functionaries. Together they made it lively—to say nothing of what was done by their merchant princes—and their literary celebrities.

In the very centre of all this whirl and whirl and busy activity was the danger spot. On the banks of the Pearl River there had been cleared of native houses a piece of ground containing a few acres only. Had it been a pasture lot its yield would have availed for the wants of not more than half a dozen or perhaps a dozen cows (if the cows were not too large). This place was set apart for the occupancy of the men of the West as they called themselves, the barbarians as they were called by the officials, or the red-headed devils as they were called by the common people. The side of this rectangle bordering on the river, was kept

open. On the other three sides the buildings were erected for the use of the merchants and traders. There were some thirteen principal ones to start with, so that the place became known, the world over, as THE THIRTEEN HONGS. They were more commonly known as *The Factories*, an old time but now discarded name for places of business, warehouses included. Into those narrow confines were crowded and jammed together the merchants of all the nationalities of the West. Originally the East India Company, with head-quarters in London and Calcutta, held prominent leadership. At the beginning of the period now under consideration they were the mighty ones of the East, but before the period ends they had ceased to exist. The buildings were lofty, three and four stories high, towering above the one story structures of the Chinese and resembling a quadrangle of castles. The business done in these factories was immense. They were places to which silver dollars were brought in by boat-loads. The clink of the coin, as it passed through the hands of the shroffs, was heard all over the place from morning till night. The jingling of dollars was the music of the hong. Cargoes of tea and silks and matting and fire-crackers, and all sorts of sundries and whole boat-loads of dollars changed ownership every day. Business was not transacted with Chinese merchants indiscriminately. This was not allowed. A syndicate of Chinese head men was appointed by the viceroy. They were about a dozen in number. As a matter of course they became very influential, and some of them immensely rich. Howqua and Powtinqua for example have become famous in the history of these early times.

The open space within the three rows of buildings was laid out as a public garden and recreation grounds and as a place where the imprisoned and stifled denizens of the thirteen hongs could get air and recreation. It was beautifully adorned and elaborately furnished with the plants and flowers of the tropics. Here, after the work of the day was over, came out the merchants and their clerks to enjoy the walks and be fanned with the breeze that blew up the river and perchance from the distant ocean. Here were to be seen Englishmen, Americans, Germans, Frenchmen, Parsees with a sprinkling of other nationalities, Jews and Gentiles, all of them like caged birds pacing to and fro—all chafing under the constraint, all anxious to make their "pile," and all anxious to get away from such durance vile as soon as possible.

This was the danger spot for all China. But the Chinese did not know it. Those Europeans pacing to and fro were like the ball of fire sometimes seen on a yard-arm of a vessel. It may be seen moving a little along the spar or hovering for a moment a more luminous speck, very harmless in appearance, when suddenly it



bursts with an appalling thunder clap and splinters the spar from end to end. But the Chinese never dreamed of such a futurity. It is all plain enough now to everybody, but in those days it was plain to nobody. Yet it was true. Never, in all their history, and in all their manifold stupidities have the Chinese been guilty of a greater stupidity than when they made up their minds to limit foreign influence to the small enclosure of the thirteen hong. The more tightly dynamite cartridges are wedged about the more violent is the explosion when it does come.

The fact is that when Chinese and Western men came together in the narrow domain of the thirteen hong it indicated far more than a bit of bargaining over tea and silk and straw matting. Two civilizations were confronting each other and were beginning to "lock-horns" in deadly fight. The small beginnings made in the days of the thirteen hong have culminated in the condition that China is now in, and the end is by no means approximated. Glance for a moment at the parties separately.

*The Chinese Officials.*—They had resolved on their part on a rigid policy of exclusion and of repression of the foreigner. They had crowded him back from some places in the north—Ningpo for example—where he had been for a time; they had corralled him, as they thought, in the narrow confines of the thirteen hong, and now all they had to do was to keep him in bounds and not let him gain another inch. The work of repression was, to their supercilious natures, most agreeable. They were self-satisfied and complacent. They despised the foreigner; they taught their common people to despise him; they taught their very leprous beggars in the street to hoot at him and call him a red-headed barbarian; they were glad, very glad, to have his trade; his dollars were many; and the clink thereof was sweeter than the sounds of a lute string, and yet, while gladly disposing of their surplus produce to him, they spoke of him disdainfully as a poor Western traveller who had to come all the way to China to get a beverage fit to drink; and they extolled the divine condescension of the Son of Heaven who munificently allowed him a supply for his want, and had pity upon him for the miserable plight he was in. *Take it, you poor miserable barbarian. See that you leave your money, every dollar of it, or rather we will see to that, but having paid your money and got your tea, take it and go and rid the land of your barbarian presence, knock your head upon the ground and be thankful you child of a devil that the Emperor is so good to you and so gracious.* In every possible way and form contempt and contumely were meted out to the foreigner. If a request was sent in it had to be in the form of an abject petition. This insufferably insolent demeanor grew worse and worse from year to year. It was hoped it

would be toned down and more friendly relations established without rupture; but arrogance was added to arrogance until the cup was full. When the East India Company broke up and the British government appointed a person of high rank to act as Superintendent of Trade, the stupid and thick-headed viceroy insisted on maintaining the old bearing. The courtly Lord Napier was treated with a contempt which no respectable Western man would exhibit towards a coolie. They tried to make him communicate with a petty subordinate, not above the grade of a village squire. They addressed him personally and spoke of him in their dispatches as "the barbarian eye," or the barbarian overseer. They ordered him back from Canton to Macao to await orders, and he had to go. When Lord Napier and a colleague, and Rev. Dr. Morrison, then acting as interpreter, paid a visit to Canton on official business, they were announced as "three foreign devils who had come to the city." And so they went on in asinine stupidity and vulgar insolence. The ball of fire was beginning to move along the yard-arm, the thunder crash was not far away.

*The Western Man.*—He was the representative of a higher type of civilization, he had higher views of international relations; what they ought to be, and ultimately should be. He had breathed an atmosphere of intellectual emancipation. He had ideas of soul freedom, which the Chinese had no conception of. His conception of the range of governmental power differed *in toto* from that of the officials. Absolutism had no hold upon him. His right to ask questions, and to discuss issues, he had come to regard as part of his birth-right. The discordance was complete, the antagonism was irreconcilable. The Chinese official demanded that the Emperor be recognised as the Son of Heaven. The foreigner could not see a single lineament about him that suggested a Son of Heaven, *par excellence*, at all. The official demanded the kow-tow, the foreigner refused to "knock head" at any time, and muttered something about knocking the other man's head, if knocking had ever to be done. The official believed in stationariness, the foreigner believed in progress, and progress he would have, even if he tread on the other man's heels while making it. The official believed in old ideas—musty with two thousand years of age—nothing modern for him; the foreigner believed in the old and he believed also in the new. He was a thinker, he was a reasoner, he was a champion of any thought that could bear the strain of criticism. The merchants were here to make money. Some of them did not have a thought beyond making money, but others did; they were free born, and bred thinkers; they would talk; they were the nucleus of revolutionary forces, very small and insignificant at first, but destined before they got

through to shake China from the high up throne to the low down hovel.

Things were slowly but surely drifting towards a collision. They were drifting in that direction for ten years before the collision actually came. At last it began, and culminated in what is called the opium war. It was opium indeed that brought it on, but it was not opium that constituted the sum total of the *casus belli*. The insults put upon her diplomatic representatives would have led to a war by England in any other part of the world but China. But the interests of trade could make even such an administration as that of Palmerston submissive. Lord Napier was not backed up as he should have been. He was snubbed, and all England was snubbed in him. Not even Turkey would dare act as China did. And so, as the record says, Lord Napier "died of chagrin and a broken heart." Nothing but the vast pecuniary loss incident to the opium seizure would probably have moved the English cabinet at the time. So it was an opium war in fact and verity. At the same time had a crisis not come through the opium seizure as it did, it would have followed without much longer delay from other causes at work. With the desire of the Chinese to prevent the ingress of an evil and a curse we continually sympathize. And if that had been the only issue at stake they would have had the entire sympathy of upright men everywhere, but in their detestable pretensions to superiority and lordship over all the rest of mankind they had the sympathy of nobody. So eminent and conscientious a statesman as Ex-President John Quincy Adams in a long address delivered in 1841 before the Massachusetts Historical Society, took the ground that the real underlying cause of the war was not the opium, so much as it was the Chinese "insistance on the kow-tow" and that kind of international relation that followed submission to such arrogance. Be all that as it may the point affecting this article is, that though opium was the occasion of the war, yet once it was on, the civilization of the West represented by those pent up foreigners of the thirteen hong, and the Western ideas for which they stood, gave it form and direction. The treaty that followed apart from what it stipulated about opium, was a treaty in the interests of modern civilization, the starting point of an uplift of the four hundred millions of common people held down in ignorance and enslavement by foreign Manchu masters and their co-partners taken from among the Chinese themselves. China has made progress since then; her gait has been slow, and halting, and logy; but she has moved; and she will continue to move by fits, and starts, and jerks, and lulls, and then more jerks, but moving she is. The whole



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nation is in a tremor of motion. It all had its start among the foreigners shut up in that danger spot on the banks of the Pearl River, who had ideas as well as dollars, and who loved enlargement and freedom as much as they loved good tea.

III. *An Unbefriended Stranger.*—By far the most important single personage among all the *dramatis personæ* of that day of Satraps and Viceroys and East India Company magnates (as it has since turned out), was an unknown and unbefriended stranger. His name was Robert Morrison. He was not a man of titled lineage. In early days he is said to have been a bobbin boy in an English factory. Now, here he was in China, the first germ of a still greater than any political or commercial revolution. He too became one of the explosive elements locked up in the danger spot. If the others were dynamite he was destined to become cordite.

There is nothing inexplicable in the movements of Robert Morrison. Some eighteen hundred years ago a person had appeared in the land of Judea. The prophecies of four thousand years had foretold His coming and His errand. He had come to set up the Kingdom of Heaven on earth. By His life he brought in everlasting righteousness, and by His death he made reconciliation for iniquity. He rose from the dead and ascended on high, having declared His purpose to return again at the end of time and judge the quick and dead; meanwhile He commanded His followers to go and preach the Gospel to every creature. At the outset the command was carried out with extraordinary zeal and devotion. Then came a long, a dark and a terrible hiatus. All this was foretold in the Book of Revelation. As the period of apostasy was drawing near its close a trumpet-voiced angel in mid heaven announced that the long repressed missionary movement would now resume its march and stop not until the world should be subdued. The sound of the voice had been heard by the Church. Obedient heralds had begun to go forth. They had gone to the South Seas, and they had gone to India, and they had gone to Greenland, and now here comes one man to China—the advance courier of thousands like-minded, resolute and persistent.

Robert Morrison was not welcomed to China. The all-powerful and mercenary East India Company especially disliked his errand. He had come to start a moral regeneration in a spiritually moribund people. The East India Company, bating a few such illustrious exceptions as that of Charles Grant, did not deal in moral regenerations of any kind; an attempt to introduce them might interfere with the market for straw matting and dried clams. If they had shown some regard for the moral elevation of those with whom they did business it might have been attended with a prolongation



of their corporate existence. But they had no regard, and they opposed bitterly all those who had, first in India, and then in China; they refused passage to missionaries in their ships; they forbade their continuance on the Company's domain; and they drove them out as they would pestiferous tramps. They got their reward. Once before, in human history, had God said of just such intolerant obstructionists: "*I will dig thy grave, for thou art vile, and no more of thy name shall be sown.*" However one may account for it; certain it is that the grave *was* dug; that the East India Company *was* tumbled into it like a dead sheep; that its general methods have been declared to be "*vile*;" and that no more of its name have been sown. The foreign community generally looked upon Morrison as a dreamy adventurer, as a possible fire-brand and disturber of the public peace. Had he come to engage in the tea business, or the fire-cracker trade, he would have had a respectful reception in the thirteen hong, but as an ambassador of Jesus Christ he got the cold shoulder on all sides.

Among the Chinese the prospect was still more forbidding. They were suspicious to an unusual degree. They had had some experience of what was called Christianity of the Jesuit, the Franciscan and the Dominican type, and they were afraid of it; was not Morrison one of the same? So they watched him; and they opposed him; they denounced the Chinese teacher who should become his instructor and helper. And there was Morrison dodging about avoiding the East India Scylla on the one side and the Chinese Charybdis on the other. No receptions were held in his honor, no dinner parties were made for his entertainment. His teacher visited him on the sly, and came and went with the manuscripts of Morrison's translations hid away in his sleeve, looking carefully up and down the street, to see that he was not observed, before he shot into the little alley and through the narrow doorway where, in restricted quarters, where, in gloom, in dampness, among mosquitoes and in oppressive heat, this successor of Paul worked away translating into Chinese those epistles which eighteen hundred years before had been written in much such a hired house, if not in the tufa dungeons of Imperial Rome. Despite all the opposition the persistent Morrison kept on his way, and kept gaining all the time. He made himself indispensable to the East India Company agents, and soon was sure of his foothold. Yet the Chinese officials never wavered in their intolerance. They were determined never to allow entrance to Christianity and to the Christian's Bible. If they heard of a portion of the Word of God being distributed anywhere, they got on the scent and tracked it out with the ravening of a sleuth hound. Hearing at a later day that a foreign vessel had brought some Chinese books and

placed them on shore for sale they gave the holders of such books six months in which to gather them all in and surrender them up under penalty of decapitation in case of neglect.

Meanwhile the eyes of Western Christendom were now being fairly opened toward China as never before. Morrison stood alone for a few years, then came Milne and Medhurst. There was a famous trio in India—Carey, Marshman and Ward; it was matched by an equally famous trio in China—the three M.'s—Morrison, Milne and Medhurst. Then came other such missionary "mighties" along at later intervals, as Legge, Bridgman, Williams, Gutzlaff, Hobson, Boone, Abeel, Ball and the Stronachs. They came stringing along one or two at a time after gaps of two and three, or more years. A sorry lot they seemed to be to assault the fortress of Chinese heathenism. Their own countrymen half admired their audacity while amused at what they considered their astounding credulity. Never mind. Let them alone. Give them time. All they ask for is the time factor; and the time factor is always on the side of eternal verity. For a long time Chinese hostility was too much for them. Canton was made hot for them. The officials were determined that no such kind of moles should be allowed to borrow in their provincial city. The East India Company kept up its bitter antagonism, the priests of Macao had no favor to show to heretics, and so with but a few exceptions the early missionaries were compelled to work in Siam and Batavia and Singapore and Malacca.

But now they were not idle. Nor was it indeed indispensable to the consummation of a missionary purpose that they should have full access to China just yet. There was a great work of preparation to be done, and that work went on with ceaseless assiduity. Indeed until that preliminary work was done a religious invasion of the stronghold of Confucianism might be worse than futile; it might be fraught with disaster. It may have been that it was of divine special appointment that they should not get in just then where the crudities of green hands and of inexperience might be involving them in perpetual trouble. They needed dictionaries, and they needed grammars, and they needed Scripture translations, they needed to be, for a while, where they could closely study the situation, but not be drawn in the whirl and swirl until they should be capable of forming adequate judgment, which new comers cannot do, not even at this late day. The providence of God allowed the first missionaries to China to occupy just such a position. Had they been in China proper in those days of East India Company intolerance, and Chinese vindictiveness, with China as yet unhumiliated, oppressive and arrogant almost beyond conception, it would, in all probability, have thrown missions back a quarter of a century. The missionaries

would have been smitten by the official continuously and heavily ; the few foreigners in China could not have helped them ; and home governments would not have dared to intervene. Entrance *then* would simply have been ruinous. They were sent to Siam and Singapore and Malacca. In these places Chinese were gathered by tens and hundreds of thousands. There the missionaries could come in contact with them ; they could see the native Chinamen, they could study not only the Chinese language, but the Chinese people ; then they could mingle with them freely and not be dogged by the mandarin. In a word, then they, as a body, went to their primary school for the acquisition of initial missionary training and initial missionary experience just as recruits are put in camp before being sent to the front.

At length things were ripe in the providence of God for a change. They had some fairly good translations, some vocabularies, some grammars, some dictionaries, some first-lesson helps for new comers, and, by no means least of all, they had been in camp in those outlying regions quite long enough to have amassed, as a body, quite a stock of experience and quite a stock of understanding, and were now,—but not until now,—in a fit condition to advance into the enemies' country.

Since the coming of Morrison, and, if we include, according to Mr. W. S. Holt's estimate, the name of Marshman, the first one to work on a Chinese translation of the Scriptures, we find that just *fifty missionaries* had come to labor for the Chinese. Some of them had died, some had broken down and gone home, but there was a goodly number left, and there were "more to follow." They were scattered all around in the border regions, but could not get into the double-barred empire itself. A spirit of supplication now began to possess them. They considered themselves to be fairly well equipped with tools and weapons and implements, and to have, at last, a fairly clear and definite idea of how to go to work. Their prayers became more and more urgent that God would open to them a door of entrance and let them go at China herself outside of the thirteen hong, and in spite of East India Company *post mortem* jealousies and mandarin hostilities.

Their prayers were about to be answered, but in a way, and by a process of events, they never dreamed of. The maul that was to crack the pot metal helmets of the pig-headed mandarins was having the handle put in. Strong English arms were to swing it. It was not on account of a missionary issue. Yet missionaries were now to have a door of entrance knocked open, while civilization and repressed millions were to be the gainers. The war of 1839 was now on.



## *The Opium Habit.*

BY REV. J. G. KERR, M.D.

**M**ISSIONARIES in China have many opportunities of observing the effects of the opium habit, and medical missionaries come almost daily in contact with those who are its victims, and have every opportunity of knowing, from actual observation, the damage done to those who use the drug.

Having during a period of more than forty years witnessed in a large city and in a large hospital the evil effects of the habit, I desire to place upon record my testimony as to the unmitigated evil involved in the habit.

I. The opium habit is acquired in a short time by one who indulges. In a few months it is fully formed, and in a year or two has become confirmed.

II. When once confirmed it holds its victim with a grip, from which it is almost impossible to get loose.

III. The habit may be indulged in for a number of years without any very marked external signs of its deleterious influence if the amount used is small and if the individual has regular employment and good food.

IV. But continued indulgence requires an increase of the amount used to satisfy the craving, and the positive effects of the poison with which the system becomes saturated is to benumb the nervous function, derange the digestion, and thus interfere with healthy nutrition. These are manifested in the leaden countenance, the pinched features, the emaciation of the body, the torpidity of the bowels and the vitiation of all the functions.

V. The tremendous grip which the habit has upon its victims is shown by the fact that if the regular supply is withheld for a day or two, the craving becomes unendurable, sleep becomes impossible, griping pains seize the organs and every nerve cries out for the narcotic; torture is the word which describes the condition. Only grant the usual indulgence, and all is set right again, and the commotion ceases.

VI. The above are physical evils, to which are to be added:—

- a. The waste of money, leading to poverty.
- b. Loss of character and standing, leading to loss of place and employment.
- c. Distress and suffering of parents and family.

VII. But the crowning evil of all is the deterioration of the moral faculty. The moral sense becomes blunted, regard for truth

is lost, and the victim loses that sense of honor and regard for right which are the basis of all nobility of character. These may not be so noticeable in a nation among whose people high moral character is not at a premium, but the fact remains that the opium habit destroys the moral sense, and the evidence of it is found in the fact that missionaries with one consent refuse to admit opium smokers into the Christian Church without previous reformation.

VIII. It may be stated, as a fact to which there are very few exceptions, that every opium smoker wishes to be cured of the habit. Not one of them will defend it, and it is universally condemned by those who know from sad experience what it is and how hopeless it is to escape from its toils.

IX. If the above statements are true, then the obligation rests upon every Christian and every philanthropist to use all his influence to put a stop to the opium trade ; to do all in his power to reform those who have acquired the baneful habit, and to save, as far as possible, the young from falling into its snares.

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### *Principles of Transliterating Proper Names in Chinese.*

BY REV. R. H. GRAVES, M.D.

THAT this is a subject worthy of some attention may be judged from the fact that the Shanghai Conference appointed a committee to attend to it and to make suggestions as to changes. At the outset of our work we are met by a difficulty in the different views of the subject by different men.

1. There are some who wish to translate instead of transliterating, *e.g.*, instead of saying "Abraham begat Isaac," they would say, "The Father of multitudes begat Laughter, etc." Though it is true that many of the Buddhist names were translated into Chinese, yet it is not so in most cases. Then this would be against all analogy in Scripture translation. The New Testament writers did not translate the Hebrew names, nor have any versions, ancient or modern, attempted such a thing. It is impracticable, and I am persuaded, would not meet with acceptance.

2. Others are very conservative, and would keep the old names just as they are. But what are they? Different versions have different names, and the same version has two names for the same man as he is spoken of in the Old or New Testament, as in the A. V. we have Hosea and Osee, Hezekiah and Ezekias. So some editors of the Greek text have Ένωχ with a smooth breathing,

Enoch, and others with a rough breathing, Hencok, as the Septuagint, the Vulgate, the German, etc., following the Hebrew. I think the general consensus is in favor of uniformity and rightly so, for why should we confuse the minds of the Chinese with the present divergences. Of course the first effect of any change will be a temporary confusion, but this is incident to all improvement, and we hope that Christianity is as yet only in its infancy in China. Let us get right as soon as possible.

3. There are some who would like to see a scientific transliteration, using the same Chinese character to denote the same sound in every case, as, *e.g.*, *Ka* by 加 as we now have it in Galilee, 加利利, Carpus, 加布, and not 迦 as in Cana, 迦拿. This is theoretically the best plan, and on the whole I should prefer it to any one of the others. But there are objections to it. Many words have already become a part of the accepted Christian nomenclature of China. For instance, to substitute for 耶穌 the term used in the Greek Church Testament 伊伊蘇士 would not be accepted, though the latter might more nearly represent all the letters in Ἰησοῦς.

4. Others would purposely use different characters for the same sound in order to prevent confusion in the names, thus they write *A* in Asia 亞, 亞西亞 and the same sound in Africa by 阿. It seems to me that to follow this plan in Scripture names is unadvisable. It would prevent all tracing of etymology from the Hebrew and would necessitate a change in most of the terms now in use. To carry it out consistently we would have to look up a number of characters to represent, *e.g.*, *Ma* 瑪 or 約.

What is to be done? That some uniform system should be adopted is indisputable. The only practical way I can see is to adopt an *amended form of the present system* (or want of system). Of course there will be individual objections to any particular change. Still some system should be adopted. There are some principles which we should try to follow. I would suggest the following:—

1. Follow the Revised Version and put the same names in the Old and New Testaments.

2. As a general rule use the same Chinese character to represent the same sound in the original. Why should we say 呂彼亞 for Διβυς (Libya) and 利百地哪 for Διβερτινος (Libertines)? Why not use 利 in both cases? Still there are some such anomalies which have become so fixed in words of common use that a change might not be acceptable, for instance, I would let the names of the books of the Bible remain as they are to prevent confusion in the reference Bibles, etc.

3. In choosing the Chinese representatives for a sound we should be guided by the characters used in Buddhist literature for the San-



skrit sounds, and by the Japanese and the Chinese rendering of Tartar names. These, especially the Buddhist names, are already a part of Chinese literature. For instance, *Ga* is represented by 伽 and *Ka* by 迦, as 伽邪迦葉波 *Gayakas'yapa*. (See Eitel's Handbook of Buddhism, *passim*). So *Mok* is transliterated by 木 and *Muh* by 目. I would suggest therefore that Galilee be written 伽 and not 加 as now. I would also follow the Nestorian inscription and write Messiah 彌施亞 instead of using 賽 as the second character. There is a further objection to this that it is pronounced with a *ts* or *sw* in some dialects, as *Tsoi* in Cantonese.

4. While admitting that the mandarin sounds should have the precedence of those of any other local dialect, yet attention should be paid to *Chinese literature*, and we should give weight to the Thesaurus (佩文韻府) and other rhyming dictionaries in settling upon characters to represent finals. The final consonants have been elided in the Mandarin 4th tone. They have been retained in Hakka and Cantonese. Some seem to think that these have been suggested by Dr. Chalmers and others simply because they are Cantonese. This is not so. It is because they are Chinese; admitted as such in their standard authorities, *e.g.*, 押 is under the category Hap Ap, in the Thesaurus, and has been used to represent the Heb. *Ab* "father" in several names in the Old Testament, *Abdon*, etc. Why not use it in Abraham? The fact is we have become so accustomed to pronouncing the word wrongly in English, *A-bra-ham* instead of *Ab-raham* that men would perpetuate the mistake in Chinese. This, however, is one of the words that are so common that I suppose it is useless for hoping that it will be corrected in English or Chinese. It would be a gain to philology if we could represent the Heb. *Ab* by some corresponding term in Chinese.

5. There are many cases where a slight change would make no difference in the Mandarin sound, and yet would give the proper final consonant in those dialects which have not it, *e.g.*, in the last syllables of Jacob and Joseph we might have a *p* instead of the *k* in which they now terminate. They would still end in *oh* and *ih* in Mandarin. Is it too much to ask Mandarin speakers to consent to this amendment?

6. While we cannot attempt to translate the meaning in every case, yet where there is a word which has the right sound and at the same time some similarity of meaning might we not use it to advantage? *e.g.*, for the Heb. *Baith* (generally written Beth in Eng., βηθ in Greek) there is a Chinese word 菱, *Pat*, meaning a thatched house, or lodge. The phonetic is so common that no one need mispronounce it, and the word is found in most of the diction-

aries. If we could adopt it, it would be of service in enabling the Chinese to understand the meaning of the places, and would give uniformity instead of confusion. This principle seems to have influenced translators to use 礪法 in Cephas (rad. 石), and perhaps in other cases. While there are but few cases in which it can apply, still it is worth paying attention to.

7. We should be careful to avoid ludicrous combinations and those which give a bad sense, as 大馬 for Thamar (Mat. i. 3), the former name for David, etc. I would suggest that 瑪 be used generally for the sound *Ma* instead of 馬, "horse."

These are some of the principles which I think should guide us in getting out an improved list of proper names. I think no time can be more favorable than the present when the work of Bible revision is going on. Why should we shrink from a promising improvement? I hope there may be a free expression of opinion that the views of the missionary body may be known.

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### *Taoism.*

BY F. HUBERTY JAMES.



ONE of the least known of the religions of China is Taoism. The first great Taoist, Lao-tsz, was born in the city of Poh-chow, about 640 B.C. Of his early life little is known. The first records tell of his filling a position as recorder or keeper of the archives at the court of Chow, then held in Lo-yang, in Central China. Lao-tsz was a typical philosopher, calm, reserved, observant, keen. His work brought to his notice a mass of material which stirred his thought and compelled him to meditate on the causes of the wretched condition of his country. There were frequent insurrections, which were usually quenched in blood, and the princes and statesmen seemed to care little so long as they held their own positions, while demagogues were as busy then as now in devising schemes of reform. There is reason to believe that Lao-tsz did his best for his people, but, failing himself and seeing others fail so often, he gave up the task of the reformer and devoted his attention to philosophy. It is said that he retired from office when eighty-eight years of age, and while in retirement composed his single book, entitled "The Way and its Characteristics." It is a very small book, containing only about five thousand words, but it is one of the best as well as one of the most obscure books China has ever produced. It is very difficult to explain what Lao-tsz meant by the word "way." One of the best definitions is that of Mr. William

Davis. He says Tao, the way, indicates the supreme power, but more. It dwells upon no personality; it is the spirit of the universe, the all-acting, supreme force. It is energy without effort. It is nature in repose, containing all forms of activity. It is unpredicated being. It is the "It is" of the Vedanta, the "I Am" of the Bible.

It is very hard to answer the question, "Did Lao-tsz believe in God?" The answer must depend upon the definition given to the word God. If we mean the God of ancient Israel, or of the New Testament, or God as understood by most people to-day, we may safely answer in the negative. Yet it does not follow from this that he had no idea of God whatever, nor can it be inferred that his search for the great Original was in vain. In his intense struggle to express his thoughts, Lao-tsz was often peculiar and obscure. He sometimes blends his conception of the originating cause with its ways of manifestation and action. (We do the same when we use the word Providence for God.) If the knowledge of God is the highest and most precious of all knowledge, then in this particular Lao-tsz was greater than Confucius, for he earnestly sought to increase his knowledge of the great fountain of being, while Confucius was content to transmit what had been taught by his predecessors.

A few quotations from Lao-tsz's book may be interesting: "There is nothing like keeping guard over the inner man." "By undivided attention to the heart it is possible to be a little child." "The sage is ever the good savior of men. He rejects none." "Good men are the instructors of bad men. Bad men are the material good men have to work upon." Then we come to one of the grandest sentences ever uttered in China: "Recompense injuries with kindness." In the course of his book Lao-tsz denounces over-legislation, war, and capital punishment. None of China's sages held or taught more elevating doctrines than Lao-tsz. He taught that government should be just, sympathetic, liberal, and yet free from extravagance. Man should ignore all the desires, attractions, schemings, pleasures and ambitions which injure and destroy the pure, original nature, and calmly, constantly follow the heart's best instincts.

The next greatest name in Taoism is Chwang-tsz, who lived about 330 years B.C. Chwang-tsz was one of the acutest minds ever possessed by China. He took up the labors of his master, Lao-tsz, and added the result of his vigorous investigations. One of his musings is exceedingly interesting, as furnishing the nearest approach to asserting personality as a predicate of God which can be found in the whole of the Taoist writings. He says: "The heavens revolve, the earth remains still, the sun and moon move in their respective paths; but who governs them, who manages them, who lives unoccupied in stillness and yet causes all things to move? The



thoughtful have speculated much on these things, and failed to find out the secret. The wind rises in the north and drifts between east and west, agitating all things; but who drives it forth and brings it back, and for what reason is it all done? It seems as if there must be a True Ruler, only we cannot get at his personality."

After Lao-tsz and Chwang-tsz none arose like them, and yet among the moral treatises of the later Taoists there are some remarkable passages. Here is one by Lieh-tsz: "There is a life that is uncreated. The Uncreated alone can produce life. The Changeless comes and goes; his duration can have no end. His ways are past finding out. Death is to life as going away is to coming. How can we know that to die here is not to be born elsewhere? Death is just a going home again. It is repose for the good man, and a hiding away of the bad."

Taoistic tracts and commentaries on them are almost innumerable, but only a few of them are worth translating. One of the best is called "Actions and their Recompenses." Its author is unknown, but in all probability it was written in the tenth century. Its style is clear and terse, rendering it attractive to the educated, while it is so simple as to be generally understood by the common people. One passage runs as follows: "Transgressions, great and small, are of several hundred kinds. He who wishes for long life must first attend to strictly avoiding all these sins. He must feel kindly toward his fellow-men, be loyal, filial, and loving. He must pity orphans and compassionate widows, respect the old, and cherish the young. He must stop evil and exalt and display [meaning to publish] what is good; receive insult without returning it, bestow favors without seeking for any return, give to others without afterwards regretting it. He who does this is a good man. Heaven protects him. He may hope to become immortal." This is one of the best existing tracts in China, and it is comforting to know that it has had, if not the largest circulation, at least one of the largest circulations, in the world. For at least eight centuries it has been in constant use all over China, and editions of it have appeared in almost every conceivable size, shape, and style.

However much we may regret it, we have to admit that Taoism has for a long time been degenerating, until at last it has become, to a very large extent, a "base and abject superstition, a religion in the worst and lowest sense, a foolish idolatry, supported by a venal priesthood." Nevertheless, under all the superstitious accretions, some vital force has remained in Taoism to withstand decay, or long ago it would have perished. One of the essays sent to the Parliament of Religions was by a Taoist. He sketched the history of Taoism and discussed its leading principles, but was too modest

to claim that his own system was perfect, and too reverent toward the faiths of others to disparage their religions. At the close of his paper he says: "O that one would rise to restore our religion, save it from errors, help its weakness, expose untruth with truth, explain the mysteries, and set forth its doctrines clearly!"

A humble and earnest wish for anything good is always a prayer, and we have the consolation that the heart's cry for more light never has been, never can be, in vain.

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### *Topics suggested for the Week of Universal Prayer.*

*January 2—9, 1898.*

[Other subjects which may be suggested by national or local circumstances or by special occurrences at the time of meeting, will naturally be added by those leading the devotions of the assembled believers. And for other topics, WHICH NO WORDS CAN EXPRESS, moments of silent prayer may helpfully be given.]

*Sunday, Jan. 2.*

#### SERMONS.

GOD'S PEOPLE APPROACH THE LORD, AND WALK IN HIS LIGHT: "*Say unto all the congregation of the children of Israel, Come near before the Lord.*"—Exodus xvi. 9. "*O house of Jacob, come ye, and let us walk in the light of the Lord!*"—Isaiah ii. 5. "*But if we walk in the light, as He is in the light, we have fellowship,*" &c.—I. John i. 7.

*Monday, Jan. 3.* CONFESSION AND THANKSGIVING.

*Humiliation and Confession:* For want of conformity to the mind of Christ; for disloyalty to the truth; for misuse and neglect of precious privileges; for lack of courage in witnessing for Christ.—Romans vi. 1—14; Matthew xxv. 14—30.

*Thanksgiving and Praise:* For revealed truth; for the dispensation of the Holy Spirit; for the promises of God; for great revivals, amid persecutions, in China and other parts of the Mission Field.—Psalm cxlv. 1—13; 1. Corinthians ii. 7—16.

*Prayer:* That Christ's reign may extend in the hearts of all His people, and throughout the world.—Isaiah ix. 1—7; Revelation xxi. 22—27.

*Tuesday, Jan. 4.*

#### THE CHURCH UNIVERSAL.

*Prayer:* That clearer and truer views of the spiritual nature of the Church, as revealed in the New Testament, may prevail; that believers may yield themselves wholly to the Lord, and through the

influence of the Holy Ghost, grow in the spiritual life; that all Ministers of the Gospel may be filled with the Spirit of Christ; and that true unity and fellowship may be increasingly realised.—Ephesians iv. 1—16; Revelation i. 12—20.

*Wednesday, Jan. 5.*      NATIONS AND THEIR RULERS.

*Prayer:* That all in authority may recognise their responsibility to God the King, and may do all as to the Lord, and not to men; that the Lord's Day may be revered; that injustice, intemperance, and oppression may cease, and that forbearance, peace and brotherhood may be cultivated by all peoples.—Daniel xii. 1—4; I. Timothy, ii 1—6.

*Thursday, Jan. 6.*      FAMILIES AND SCHOOLS.

*Prayer:* That in Christian households family prayer may be maintained and conversions sought; that home-life may be pure and loving; that the training in schools, colleges and universities may be in the knowledge of Holy Scripture, and with a view to the consecrated life of unselfish benevolence and usefulness.—Joshua xxiv. 13—22; Psalm cxxxiii.; Colossians iii. 14 to iv. 1.

*Friday, Jan. 7.*      FOREIGN MISSIONS.

*Praise:* For the growth and development of the Missionary Spirit during this century.

*Prayer:* That consecrated and faithful Missionaries may be raised up in all Christian communities; that converts may be established in the faith; that the number of native agents may be multiplied, and their efficiency increased; that the obstacles in Roman Catholic, heathen and Mohammedan lands, arising from ignorance, prejudice, and error, may disappear before the Gospel.—Psalm ii.; Romans x. 6—21.

*Saturday, Jan. 8.*      HOME MISSIONS AND THE JEWS.

*Prayer:* That Christian people may be led to greater personal effort on behalf of the Spiritual welfare of their neighbours and fellow-countrymen; that blessing may accompany the work of Home Missionary Societies, of Inner Missions, and of labourers among special classes; that God's ancient people may be brought into the fold of Christ.—Acts i. 1—8; Revelation vii. 4—12.

*Sunday, Jan. 9.*      SERMONS.

GOD'S PEOPLE—HIS WITNESSES TO THE WORLD: "*Ye are My witnesses, saith the Lord.*"—Isaiah xliii. 10. "*Ye shall be witnesses unto Me . . . unto the uttermost part of the earth.*"—Acts i. 8.

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### In Memoriam.

REV. J. C. MELROSE, NODOA, HAINAN.

THE first death among the adults of the missionaries in Hainan is that of the Rev. John Caldwell Melrose, who at the age of 38 was released from his earthly labors on September 16, 1897. He was a native of the State of Iowa, U. S. A. He studied at Wooster, Ohio, and at Lenox College at Hopkinton, Ia., where he secured his degree of Bachelor of Arts. Later he taught in an academy, and finally spent three years at McCormick Theological Seminary at Chicago. In all these places his gentle and genial nature, his brilliant and well balanced mind and his Christ-like faith and spirit won for him the admiration and affection of his instructors, companions and acquaintances.

In the year 1890 he graduated from his theological course, and he was married to Miss Margaret Rae, and they came to Hainan, China, under the appointment of the American Presbyterian Board of Foreign Missions. Here he spent seven successful years of almost continuous labor for the Master. His last four years were spent at Nodoa, Hainan, where, being the senior missionary, he had not only the greatest responsibility of an active growing station, but he took especial interest in the boarding and training school and in the instruction of a theological class.

In 1895 he built a house for the physician recently arrived at Nodoa, and being somewhat worn down by this active service, he took a vacation on the completion of the house and visited the north of China to study the methods of work in different missions. Returning much improved in health he entered upon his work with increased earnestness; but during the last summer he has suffered with gastric catarrh, and later had a severe attack of dysentery. He was prostrated with this disease, when little Esther, his youngest child, died of fever at the age of seven months, on September 3rd, and on September 16th he himself was taken with a hæmorrhage, which ended his earthly life.

He leaves to mourn his departure his wife and two young sons in Hainan, besides an aged mother and several brothers and sisters in America. The little band of missionaries in Hainan feel especially bereaved by the loss of this dear brother, who was not only so useful in service, but was also a wise counsellor and friend in all trials and labors.

Hoihow, Hainan, China,

September, 1897.

## Correspondence.

"A SUGGESTION."

*To the Editor of*

"THE CHINESE RECORDER."

Kiangsi Province, near Ki-han Fu,  
September 30th, 1897.

DEAR BROTHER: Having just read Dr. Wilson's new and interesting book, "Eye Gate," I am, doubtless with many others, again stirred up at the appalling fact of there being over 1200 walled cities in China proper *still* unevangelised!

What can we do? "Lord, what wilt Thou have *me* to do?"

Let us pray. Prayer is communion. Communion with a loved One, and with One who *loves us*, leads to knowing what *His will* is, and the double-love leads to the glad DOING of that will.

"Pray without ceasing."

1st. For a "*moving*" of the missionary spirit more than ever in each of us, and especially among the Chinese Christians, that they may *largely* go forth as foreign missionaries and as sent and supported by their home Churches. "Jesus seeing the *multitudes*, was MOVED."

2nd. For at least two more workers, native or otherwise, for each of these unopened walled cities *i.e.*, 2400 odd new workers? "Pray . . . harvest Lord . . . send *more* laborers."

3rd. For special grace and power to each one now in the home lands, as they present the Lord's command—this land's need.

4th. For the Lord to show us any *new* ways He has (old to Him, but mayhap new to our Little Faith or Orthodoxy!), that China may SPEEDILY and THOROUGHLY be evangelised—that so His people may be "gathered out—His appearing hastened."

And now may we not all at once see if we are near enough our Captain—"draw near" to God is "good," but it lets the Light on our modes of living—our luxuries, our needless expenditures, our pride and our *self-seeking*!

Oh to be like *Him*  
Like Him every day!  
Oh to live near Him  
Every living day.

"Like Him" we *shall* be,  
For hath not He said  
"We'll see *Him* as He is"  
Our soon coming Head.  
Till He come.

A. N. C.

THE LATE MR. ANDREW HAPPER.

*To the Editor of*

"THE CHINESE RECORDER."

Newchwang, 10th August, 1897.

DEAR SIR: Readers of the daily press have already been informed of the sad death of Mr. Andrew Happer, Commissioner of Customs at this port, and the lamentable circumstances under which it occurred. But in connection with the demise of this estimable gentleman, in the prime of life and the height of his usefulness, there are certain circumstances which may be brought out with profit in such a publication as the RECORDER. It is certainly due to the memory of a constant reader and subscriber to this journal that they should be related.

Mr. Happer, as is well known, was a son of the distinguished pioneer missionary, the late Rev. Dr. Happer, of Canton, who spent forty-seven years of his life in this land.

During Mr. Happer's term of office at this port he closely identified himself with every form of

evangelistic and philanthropic work. Not only did he from time to time attend the Chinese Sabbath service, thereby gratifying the members and setting a good example to the native staff, but occasionally, during absence at stations, he would supply my place, greatly to the delight and edification of all who heard him.

For such service as this he was well equipped by nature and by grace. The Chinese language was his mother-tongue, that is, the Cantonese dialect. But long practice in Mandarin, the study of which he began at the age of sixteen, made him a proficient speaker in the northern dialect. If, again, it be taken into consideration that he was a graduate of New Jersey (A.B.), and that he took a theological course at Princeton, it will be at once apparent that not one missionary in a thousand has such qualifications for his life work. A competent judge who heard him address the Chinese declares that it is a missionary he should have been. And in fact it was only a conscientious scruple which none but a man of tender moral susceptibility would have entertained which prevented him joining the ranks.

It is not generally known, perhaps, that during this transitional period in his career he devoted two years to evangelistic effort amongst the Chinese in California; and a similar work he carried on for some time after his return to China—all at his own charge.

Eventually he joined the Customs' service, and here also his life was one of pre-eminent usefulness. Never did he fail to let his light shine in the dark places of official circles amongst a class for the most part inaccessible to the ordinary heralds of the cross. Such a bright example of unaffected simplicity, official probity and practical godliness could not fail to powerfully affect all holders of office and com-

mend the doctrine of God our Saviour.

Whether in public or in private Mr. Happer was emphatically the missionaries' friend. In fact to be a Christian worker was at all times sufficient passport to the heart and home of himself and his estimable partner. It is no wonder, therefore, that we feel as if one had fallen out of our own ranks.

I need not dwell upon the fact, already so well known to the public, that hydrophobia was the cause of death. What is more important to observe is that when his medical attendant informed him of his critical state he at once began with the utmost heroism to give directions regarding public business, and then to set his house in order.

On the first of the two days that he was confined to his own room he expressed a wish to see me. When I went over I found him tranquilly facing his fate, without the shadow of a fear—he only of all others betraying no emotion. He had a request to make, which was that I should tell the native Christians how much he had enjoyed preaching to them. Evidently he esteemed it a great privilege. This was his parting message to them. Then he made inquiry after the spiritual welfare of one of our most prominent men. Nor did he fail in word, or deed, while consciousness lasted, to exhort the Chinese within his reach.

A great blank has been left in our little community, every one feeling that he has lost a friend. The Customs has lost a most efficient servant; and the cause of Christianity a staunch supporter and practical exponent. For important services rendered as a member of the Tonquin Frontier Commission he was decorated with the civil rank of the third degree by the Chinese government. And that he was a man of marked ability and held in high esteem by his



chief, Sir Robert Hart, is proved by the fact that in ten years after entering the service he had risen by well merited promotion to a Commissionership.

On the 28th ult. his body was committed to the grave in the sure and certain hope of a glorious resurrection, just eight days from the time when with loving hands he had helped to lower the body of Dr. Annie Gillespie into its last resting place.

By special desire I Thess. 5 was read at the grave, that being the portion of the Word of God that happened to be read the last night he conducted family worship.

Mr. Happer has left behind him a wife, of whom I shall only say that she is a kindred spirit and the worthy consort of such a husband, "Precious in the sight of the Lord is the death of His saints."

J. C.

#### THE MURDER OF GERMAN MISSIONARIES.

*To the Editor of*

"THE CHINESE RECORDER."

Chi-ning, 8th Nov., 1897.

DEAR SIR: The Ts'ao-chou Fu region still lives up to its reputation for law-breaking and general fiendishness. Officials are kept busy investigating new crimes and imprisoning, beating, decapitating the perpetrators thereof. Yet the numbers of the out-laws do not seem to decrease, nor does their courage diminish. Their latest and most brutal act was the slaughter of two German Catholic priests a week ago.

The priests had just erected a house in a village twenty five miles west of this city. During the night of November 1st they were attacked by a band of men, over twenty it is said, who, with knives and swords, speedily put an end to the poor victims.

A third priest, being in a different room, escaped. He and the natives of the compound, none of whom received injury, report that the whole affair was over in ten minutes. They found the wounded priests undressed, except as to sleeping garments; the one already dead, and the other past speaking. The former had nine wounds, the latter thirteen.

The Ch'ih-sien hastened to the spot in person as soon as he got word, and is said to have burst into tears when he saw the mutilated bodies. He and one of the dead priests had been good friends. In explanation of the foul deed there are several theories being advanced:—

1. That it was a case of simple robbery and unprovoked murder by a band of banditti.

2. Same as above, except that the murder was provoked by the priests first shooting one of the robbers. Some villagers are said to have seen the latter carry away a wounded or dead man.

3. That workmen who had failed to secure employment in the building of the new house thus took revenge.

4. That it was a case of revenge on the part of influential natives who had had a lawsuit with the Catholic Church.

5. That it was an act of the *Ta Tao Hwei* (Big Knife Society), between whom and the Catholics there is a bitter feud of some years' standing.

Whatever the explanation one can feel only sorrow for the two victims, one of whom I knew personally as an exceptionally gifted young man of about thirty-two years of age, attractive in manner, and the only son of his old parents in Germany, whom may God comfort.

J. H. LAUGHLIN.

## SHANG-TI IN THE CLASSICS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: A young missionary was recently heard to say, "Shang-ti seems to be used for God in the Classics."

It may be that there are others who, finding the word Shang-ti rendered God in Dr. Legge's translation and the word God in the English Bible represented by Shang-ti in a Chinese Bible, have naturally concluded that Shang-ti means God.

In his preface to his translation of the Yi King Dr. Legge says: "More than thirty-eight years ago I came to the conclusion that Ti, on its first employment by the Chinese fathers, was intended to express the same concept which our fathers expressed by God. . . . There would be little if any difference in the meaning conveyed to readers by "Supreme Ruler" and "God;" but when I render Ti by God and Shang-ti by the Supreme God or for the sake of brevity, simply by God, I am translating and not giving a private interpretation of my own."

After this one would expect Dr. Legge to render Ti by God wherever it occurs. But not so, he almost invariably translates Ti by the English word 'Emperor,' and would have made a great mistake if he had rendered it God, or even god. Take for instance in the Shoo King, Part II, Chapter IV, 13. He has translated Ti 'Emperor.' "After twenty-eight years the Emperor demised."

In like manner throughout his works he has translated it "Emperor." On the 46th and 47th pages of the Shoo King it occurs eight times, and Dr. Legge every time translates it the Emperor.

But look for a moment at this statement: "I render Ti by God and Shang-ti by the Supreme God,

or for the sake of brevity simply, by God."

What would you think of one who dropped the word 'supreme' "for the sake of brevity," in speaking of Jupiter as the supreme god of the ancients, and then by writing it with a capital G make it appear that Jupiter is God and God is Jupiter, and go on to say that "Jesus is the son of Jupiter." Or in other words that Jupiter is the father of our Lord Jesus Christ!

Dr. Legge uniformly, and almost without exception, translates 'Ti' into English 'the Emperor.' In this he is quite right. It does not mean 'ruler' or 'governor,' and is never applied to any ruler, governor or mandarin, high or low, except to the Emperor. Ti, therefore means *emperor* and 'Shang' means *above*. Shang-ti means "the Emperor above." According to the Chinese idea the Emperor, while alive, reigns over all the people of the earth. When he dies he ascends on high and reigns over heaven and earth.

As the Emperor on earth reigns through his governors and other officials so does the Emperor above, and the change of dynasty and similar great events are all ascribed to him.

That he is the chief god of the Chinese no one can deny. So was Jupiter the chief god of the ancient heathen, but the apostles never said "Jupiter is God"

In his translation of the Yi King, page 341, Dr. Legge translates: "The ancient kings, in accordance with this, presented offerings to God (Shang-ti) and established the ancestral temple." One would hardly say that Enoch, who walked with God, worshipped God and established ancestral worship. But the ancient kings might well be said to worship Shang-ti, the dead Emperors, and thus set up or establish Ancestral Worship.

Suppose your father had sudden-

ly disappeared many years ago, leaving it uncertain whether he were dead or alive, and on coming to China you heard of a man who seemed to closely resemble him. You might have high hopes that you had found your long lost father; but you would be disappointed if you found his looks, expression, tones, disposition and moral character were all unlike your father's.

You have not lost your Heavenly Father, but do you recognize in this Chinese Juptier—this imaginary heathen divinity—your Heavenly Father? Do you identify him as Jehovah? Canon McClatchie in his *Yih King*, page 446, quoting from Mr. Faber, says of heaven, which the Chinese constantly use synonymously with Shang-ti: "Looking round he saw nothing but himself . . . he wished the existence of another, and instantly he became such as is man and woman in mutual embrace. He caused this his own self to fall in twain, and thus he became *a husband and a wife*." She became a cow, he a bull, and their issue were kine, and so on down to ants and the minutest of insects.

Is it right to say that Shang-ti is the only god of the Chinese and that all the innumerable other objects of their worship are 'spirits' and not gods?

All gods are imaginary *spiritual* beings to whom the devotee ascribes one or more of the divine attributes; and according to ordinary usage in the English language

what a man worships becomes to him not a 'spirit' but a god—*his god*.

In respect to their gods the Chinese seem to differ little from the ancient heathen. Like the Greeks and Romans almost everything has its own special deity, 'spirit,' Dr. Legge calls it. In one thing the Chinese excel; they have deified their ancestors. The Chinese word for god, 神 *shin*, in its meaning and usage, comes as near as could be expected to the meaning and use of *deus* in the Latin, *θεος* in the Greek and god in English, as we may suppose our heathen ancestors understood and used it.

One writer says it probably took thousands of years for the ancestors of the Chinese to rise to the conception of one Universal Ruler, God of gods and Lord of lords.

A Christian and a missionary should certainly know that "the ancestors of the Chinese" in the time of Noah knew the true and living God and worshipped Him. Why does he not either ask how long it took them to *fall* into the sin of changing the glory of the uncorruptible God into an image—to change the truth of God into a lie.

The fact that a majority of missionaries use any term does not decide the question of its propriety; since truth can never be settled by majorities.

Truth is truth, though all the world be false.

F.



## Our Book Table.

**羅馬人書釋義.** *Commentary on Romans.* Rev. James Jackson. Central China Press, Kiukiang, China, for the Religious Tract and Book Society.

The Epistle to the Romans yields to none of St. Paul's letters in interest. A distinguished lawyer has termed it the most masterly argument in any language. Its principal theme, justification by faith as opposed to justification by legal works, makes it an especially valuable treatise for the Chinese Christian who is so prone to trust to rites and forms instead of a life of faith, too often merely substituting for the Buddhist ceremonies of his heathen days the prescribed observances of the Church.

Mr. Jackson's commentary is therefore extremely welcome. Knowing the excellent work which he had done in other commentaries published within the past three years, we were prepared to find the Commentary on Romans done in scholarly fashion, and we are not disappointed.

The aim of the work is stated by the author in his preface as follows:—

"In preparing these notes the writer has made no attempt at exposition or homiletics, but has confined himself purely to exegesis. It has been felt for some time that Chinese preachers need something which will stimulate their own thought and enable them to expound and apply for themselves the treasures of God's Holy Word." This purpose is well fulfilled. The book is all and more than it claims to be. The Chinese pastor will find it invaluable in his study of this epistle for exposition in the pulpit, and no Chinese preacher should be without it. In the preliminary chapters there is much

valuable information which it is difficult for a Chinese student to obtain, and which is necessary to a proper understanding of the epistle. The first of these chapters gives a sketch of the city of Rome, its wide dominion, the character of Nero, and touches upon the traditional meeting of St. Paul and Seneca. The following chapters treat successively of "The Jews at Rome," "The Church at Rome," "Time and Place of the Writing of the Epistle," "Purpose of the Epistle" and "Divisions of the Epistle."

There are very interesting digressions for the discussion of the celebrated passage in the VIIth Chapter concerning the conflict between the flesh and the spirit and the other more difficult passage in the IXth Chapter concerning the election of Israel. Mr. Jackson quotes from such Church fathers as Chrysostom, Origen, Augustine, Calvin and Arminius, and puts the Chinese reader in a fair position to form his own opinion, though the author does not fail to make plain his conclusions also on the interesting questions involved. The book is printed on Chinese white paper in bold type, and the style approves itself to the scholarly Chinese who have examined it. We commend the work most heartily for circulation among Chinese Christians and for use in the training schools.

E. T. W.

### REVIEW.

*A Holy Life and how to live it.* By Rev. G. H. C. Macgregor, M.A., author of "So Great Salvation." New York, Chicago, Toronto. Fleming H. Revell Co., 1897. Pp. 142.

The author of this little book is a London clergyman, whose name

many of our readers will have noticed as figuring in the reports of the August meetings at Northfield under Mr. Moody's auspices.

The substance of the teaching is well epitomized in the title. There are six chapters in all, the first of which is called 'Presuppositions;' the second 'The Cause of Past Failure;' the third 'The Secret of Purity;' the fourth 'The Secret of Continuing;' the fifth 'Life more abundantly;' and the last 'An Overflowing Life.' The whole is an excellent epitome of the best teaching of the 'Keswick School,' and is worthy of attention of all Christians, whether they belong to that 'school' or not.

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*Saved and kept; Counsels to Young Believers.* By the Rev. F. B. Meyer, of Christ Church, Westminster Bridge Road, London. F. H. Revell Co., 1897. Pp. 154.

This volume is of the same size as the preceding (seven inches by four), and consists of twenty-three short essays on various aspects of the Christian life. They were issued apropos of Meyer's 'fiftieth birthday,' and like all his writings are full of wholesome and spiritual truth in wholesome and spiritual forms. Thus treated the various aspects of the divine life in the human soul, are perceived to have the diversity and the perennial freshness of the morning skies. The number of such books can never be too great. It is a constant wonder how authors so prolific as Messrs. Meyer and Andrew Murray can find anything to say which they have not already said many times, but the wonder ceases when one observes how closely they hold to the Scripture clew. The freshness of God's Word assures the freshness of whatever is thoroughly based upon it, and therefore vivified by His Spirit.

#### MR. DON'S ANNUAL REPORT.

We have again received from Mr. Alex. Don, Dunedin, New Zealand, a copy of his Annual Report of the Work for the Chinese in Otago, in a small pamphlet of 58 pages, which makes very interesting reading. Few of us know anything of the Chinese in those ends of the earth, but a perusal of Mr. Don's graphic narrative gives an immediate insight into their characteristics. These are the same as those of other Chinese, but some traits are magnified several diameters.

There is a hostility to foreigners which seems strange to those who do not know the Cantonese, and there is an insolence in its expression which must be particularly hard to bear. The men seem to be mainly miners or small farmers, but like other Chinese in other lands, they are an unassimilable race. A large proportion would appear to be opium-takers, often in the most debasing form of ashes. They boast of China and of everything Chinese, and are most loyal to its customs and its learning. Yet their friends in Kuangtung value the return of the wanderers mainly for the gold which they bring.

The gambling habit is as strong as in China, and sometimes a poor fellow, just ready to return, is done out of the whole amount by a turn of the wheel, thus in an hour ruining the prospects of a lifetime.

It seems to be ten years that Mr. Don has been engaged in this work, the difficulties of which he makes very light of, but which are such as to discourage most missionaries who are not endowed with Scotch grit and a cast-iron constitution. On this tour, for example, he was absent 83 days, holding 59 meetings with 594 hearers. To those who can reach ten thousand in a day, without going five miles from home, or even one mile, this seems a small opening.

But to get at this handful it was necessary to visit 103 places, the total Chinese population of which was but 1281, of whom 1053 were seen. But even this gives no impression of the enormous physical and vital expenditure required.

Mr. Don tells us that he travelled on this tour 2259 miles, of which he walked 1197, carrying a heavy knapsack. This part of New Zealand is all hills and dales, so that the heights climbed, including over two-score mountains and ranges, was 100,390 feet, equal to the ascent and descent of a mountain nineteen miles high! Mr. Don is of an eminently statistical turn, and in one report he gave the figures for the mountain climbing of a single day, with the following singular result: There were on this day eleven distinct ascents and as many descents. The latter aggregated 3480 feet and the former 6800 feet. Few missionaries would be in much of a condition to preach after this, but Mr. Don not only travels over the entire country, but seems to visit almost every separate shanty, being his own messenger, and being rewarded for his eager efforts to find every single individual by frequently being given wrong directions, and thus sent off in quest of deceased or non-existent persons.

The report concludes with an account of the opening of a new Chinese Church in Dunedin, for which the Chinese themselves gave £174. From the reference to the communion service on this occasion, when there were but four Chinese communicants, it would appear that few have as yet adopted the faith which is thus unweariedly presented to them, but surely the fruit will be gathered, though it may be after many days. There are many useful lessons to be learned from the work of Mr. Don. We wish him all success in its prosecution.

A. H. S.

*Christianity and the Religions of China.*  
A Brief Study in Comparative Religions. By Charles George Sparham, London Missionary Society, Hankow. London: John Snow & Co.

This little treatise is written by a man who believes in Christianity, or rather, in Christ. This remark is not so superfluous as it seems. There is apt to be among students of religious systems an affectation—for with those who know the facts it can be little else than an affectation—of considering the superiority of Christianity an open question. The effort to be, or to seem, unbiassed, is carried so far that the bias is thrown against Christianity.

Other religions are treated not merely with unprejudiced fairness, but with a deference to which on their merits they are not entitled. The Christian writer gives such free play to the generous spirit of Christianity against itself that to his readers he appears now a Buddhist, now a Mahomedan as he kindles with apparent enthusiasm for the one or the other in setting forth what he finds admirable in each.

Hence the fallacies which gave birth to the "Parliament of Religions" and the inference which was widely drawn from it that Christians have come to think every other religion better than their own. In this study what is needed is neither enthusiasm nor generosity, but a scientific exactness and unwavering fidelity to facts. To overrate is as grave a fault as to underrate. In the market-place the man who in weighing out a pound throws in an extra ounce may fairly claim the credit of being a liberal trader. But if one should carry this virtue of the market-place into the laboratory, and in a delicate chemical analysis should write down fifteen grains instead of one, or a substantial percentage where his tests showed only a trace, he would be far from



earning praise. He would be convicted of careless and inaccurate observation, and his results would carry no weight. Why should we be less exact in the analysis of "Comparative Religions?" Truth can be reached only by the record of what actually is. As soon as we allow ourselves to substitute what seems to be, or what we desire to be, for what is, we are on a scientific downgrade. No amount of amiable intention will redeem the fault or bring sound conclusions out of loose and inaccurate observation. But how much writing on "Comparative Religions" is of this careless and impressionist character. Men go on holiday, leaving behind them a Christian civilization along with the toils and worries of their daily life and the blots and blemishes which Christianity itself has thrown into vivid light. They journey to far countries, enjoying rest and daily change in bright weather at choice seasons. They find an agreeable zest in friendly if superficial contact with strange races. Then back they go to write of the gloom and failure of Christianity and of the brighter and happier life produced by natural religions in summer lands beyond the sea.

Mr. Sparham's pamphlet represents a very different style of observation. In 24 pages he has done an admirable bit of work, and it is not too much to say that in these few pages he has given a far more instructive treatment of a large subject than is to be found in ninety-tenths of the papers in the bulky volume of the records of the "Parliament of Religions."

He writes after living for years among the crowding busy multitudes of Hankow and Hanyang. He has varied his observations by journeys among the country people of the neighbouring provinces. He has read in the native books and talked with the followers of Gautama Buddha and Confucius. He has

seen the practical workings of the native religions, and has seen also the working amongst them of the new leaven of the Gospel. He has thus gained a knowledge of the matters dealt with which is possible only to a missionary who has given his life to them, and whose heart is in full sympathy with the people among whom he has made his home and found his life-work. It is very pleasant to find him beginning and ending by a frank and hearty avowal of confirmed faith in the Gospel, and in "Christ as the world's only Saviour."

Yet by a strange perversity the average English reader will discount his testimony as being only the utterance of a missionary; and will greatly prefer the *obiter dicta* of Major Rash or Dr. Hasty, who, in a six weeks' run from South to North or from East to West, was told this by his boy and that by his guide, and who, moreover, saw with his own eyes nothing accomplished by the missionaries!

Yet good work will stand, and this little book is of real value both to missionaries and to open-minded readers at home. It suggests indeed that the phrase, "Comparative Religions," used in the sub-title, is scarcely accurate, though it is in common use. It would be more correct to speak of a "Science of Comparable Religions" and to deal with these by themselves, and frankly to recognize as belonging to a different order the one that is incomparable and supreme.

Substantially this is the impression created and justified by this pamphlet. It is scientific in method, because it collects genuine facts and tested observations, and bases its conclusions on these. It is happy in expression and wisely moderate in tone. But it is not disfigured by the "moderation" which is so common—and so cheap—moderate praise of Christ and immoderate praise of Gautama and Confucius.

The writer renders full justice to these and other great non-Christian teachers. Those who know Japan will appreciate a pleasantly descriptive page in which he compares them to the lower mountain ranges, whose mass and height train the eye and lead it up from themselves to estimate more justly the supreme and lonely grandeur of Fujiyama.

One may add another thought suggested on the same mountain pass where Mr. Sparham culled his illustration. The higher one rises the more is a great mountain like Fujiyama seen to soar and tower above us. On the plains its height is foreshortened and reduced more nearly to the level of the lower hills. But as one rises it rises too, and seen from the tops of the highest passes it soars further and still further above us, more sublime and magnificent than ever. So the greatness of Christ can never be seen when we live on low spiritual levels. We must rise to reach the knowledge of Him.

After a general view of the religions of China the writer passes on to note briefly the objects of worship and the nature and spirit of the worship offered to them. But the most interesting section of the pamphlet is that beginning on p. 14, which discusses the influence of the worship upon the worship-

pers in the Chinese religions and in Christianity. This is done with illustrations from actual experience. The cases of Peng, of the Buddhist priest, of Hiung and Li, and notably the case of Li's wife, a Christian unknown to the Church for twenty years, are full of interest, and afford a solid basis of fact for the conclusions offered as to the vital power or the lack of it in the religions concerned. What is more important, these are not abnormal, but truly typical cases. They will be attested by the experience of all missionaries as fairly representative.

Mr. Sparham has earned our thanks for a most useful and interesting little book, and missionaries would do well to call the attention of secretaries and others in charge of mission organizations to it. It costs only a penny, and if widely read at home, should bring many pounds into the mission treasury.

But it is fitted to render a higher service still in showing anew that the Gospel of Jesus Christ is to-day the power of God unto salvation, and that it continues to prove its divine origin by producing the fruits of holiness in the lives of Chinese men and women.

JOHN C. GIBSON,

Swatow.

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## Editorial Comment.

THE letter of Rev. J. H. Laughlin (see page 592), giving particulars of the murder of the German missionaries, would indicate that the outrage had nothing particularly anti-missionary or anti-foreign about it. It is possible that the perpetrators of the crime may have expected that the fact of their victims being foreigners would tell in their favor if they were ever captured

and brought to trial. They would have abundant reason for such an expectation in view of the manner in which the Chinese authorities have treated the demands of foreign powers for indemnity and reparation for the destruction of the property and lives of their subjects, and it is high time that the Chinese should be taught to respect and obey their treaties.

WHATEVER may have been the cause of the murder of the missionaries the occupation of Kiao-chou by the Germans was a high-handed outrage. Of course the weakness and imbecility of the Chinese government (if it be proper to call it a government) are such that the only methods which are likely to succeed are high-handed ones; but there was no necessity for the Germans to begin by attacking a weak and defenceless country without warning. They might easily have demanded instant and full reparation for the murder of the missionaries, and required the cession of Kiao-chou or any other desirable place as a guarantee for the fulfillment of their promises; and it would not have been long before the usual fatuity of the Chinese would have given ample justification for the employment of force.

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It is a sad commentary on the state of affairs in China that people generally are so well pleased with the action of the Germans; and the fact that some such action was sure to be necessary, sooner or later, blinds their eyes to the equally important fact that the invasion of a friendly country on any pretext, without previous declaration of war, is a cowardly outrage; and would be treated as a declaration of war by any country but China. The fact that there was no resistance to the German invasion, makes no difference as to the fact of invasion; the Germans were as well prepared to take possession, as they are to resist all attempts to eject them, by force of arms. Whether Chinese diplomacy will succeed in ousting them is somewhat doubtful.

It is well-known that Germany has for some time wanted to get a foothold on Chinese soil; and the murder of the German missionaries gave them an excuse for taking possession of a suitable place. Of course they could carry on their negotiations and secure a suitable indemnity and all sorts of promises by a mere demonstration of force, accompanied with suitable threats; that is, if they did not want some territorial concession. As it is they have secured vantage ground from which to carry on their negotiations. Whereas if they had not taken Kiao-chou they would have been put off by the Chinese with all manner of excuses; with Kiao-chou in their possession they can say, if you want us to leave you must *do* as we say; and the Germans will be exceedingly foolish if they accept anything less valuable than what they already have.

\* \* \*

If the rumoured secret treaty between Russia and China by which Kiao-chou was practically seceded to Russia is true, it may be that Russia will object, not so much with a view to getting the Germans out of Kiao-chou, as to getting a firmer grip on the portions of the empire lying adjacent to Russian possessions. The powers (some of them) intervened to save China from the Japanese. Will they interfere now to prevent the permanent occupation of Chinese territory by other nationalities? The question is almost certain to be answered in the negative. The situation is full of all sorts of possibilities; and while men may differ as to the occupation of Kiao-chou being an outrage, all will agree that



its evacuation would be a disaster to China as well as to all the countries which have dealings with her.

\* \* \*

It has been reported that the Chinese authorities have refused to listen to any overtures or demands from the Germans until they evacuate Kiaochow bay. This may or may not be true; but the Chinese would be perfectly justified in assuming such a position; the difficulty is that they are not strong enough, either physically or morally, to maintain it, and their policy of obstruction and deception has alienated the sympathy of their friends, besides no other power cares to go to war in defence of a principle, when an unprincipled government will be the gainer by it. As already said it is a sad commentary on Chinese mismanagement that she has no friend to even protest against the injustice dealt to her. It is a pity that a nation should use the cause of Christ as a pretext for its injustice. Alas! for China that the general sentiment should be, "It serves them right;" truly God is rewarding China according to her works, in the cup which she hath filled. He is filling to her double.

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IN our Missionary News department our readers will find an account of the meeting held in Shanghai to celebrate Dr. Muirhead's jubilee as missionary in China. We cordially congratulate our venerable friend on all the work he has been enabled to accomplish on well-known and well-tried lines. That he has been so long spared to serve God and His servants with such physical and intellectual vigour,

such buoyancy of spirit and earnestness of purpose is a source of wide and deeply felt thankfulness. Although in the working out of his dreams and ideals he may feel that much is wanting, Dr. Muirhead may thankfully rejoice in the accomplishment of much that has been potent for good in recent missionary developments.

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THE experiences and warnings of our aged and long-trying brethren are specially valuable in these changed times. In a recent letter from a friend we are told that all his region "is having a flood-tide of prosperity just now; what we fear is too much debris of heathenism swept along with the flood. It will give us much ado to assimilate the new matter." May the experiences of the older workers be richly blessed in these later days. And may we get more and more to know the will and recognise the leading of our Master, so that our experience may be on the lines of a recently deceased authoress who, speaking of her most successful work, said: "I did not write it, God wrote it. I merely did His dictation."

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OUR attention has been called to the following statement from a home newspaper about the list of names at the close of Professor Russell's paper on Mr. Murray's work published in the June RECORDER of last year:—"By some mistake, when printing a duplicate of this letter in the CHINESE RECORDER, at Shanghai, the last signature was accidentally omitted, so Mr. Campbell jumps to the conclusion that the committee were in error, and on

page 34 he reprints the incomplete list of signatures, as printed in China." Now, it seems only fair to say that on referring again to the clean type-written copy sent the RECORDER, we find that the names are printed exactly as supplied to us, so that we are not responsible for the omission of Mr. Allardyce's name.

THE Educational department has necessarily had to be omitted this month, through special pressure on the time of the editor of that department in turning over the work of Nanking University to Dr. Stuart. The following paragraph from the *N.-C. Daily News* speaks for itself:—

"We are glad to be able to state that the agreement for the establishment of a College for Western Sciences at Shanghai has been signed. The College will be styled the Kiangnan Kung-hsioh. Its location has not finally been decided upon, but it will probably be built in the neighbourhood of Sicawei. The President will be the Rev. J. C. Fergu-

son, who for many years has been in charge of the Nanking University, and it would be difficult to select a more competent and experienced Principal. A full staff of foreign teachers will be shortly engaged, and work will be commenced on the buildings of the College without delay."

WITH limited space and time it has been impossible for us to publish this month a call to prayer for India's awakening. We trust, however, that our readers will be able to unite with the Christian workers of India, Ceylon and Burmah in observing *Sunday, December 12th*, as a day of prayer for the awakening of India and Ceylon. Mr. J. Campbell White in drawing our attention to the subject says:—"India's great famine has appealed to the sympathies of the civilized world. Shall not her spiritual condition be made the subject of the united prayers of Christendom?"

## Missionary News.

### *Christian Endeavour Notes.*

Mrs. Timothy Richards sends the following:—

"Shortly before leaving London I attended a large C. E. meeting in connection with Mr. Morgan's (Congregational) Church—the Mr. Morgan who took such a prominent part in the Northfield Convention this year. I delivered greetings from Shanghai and Paris Endeavourers, and they now send you greetings along with their motto for this year: '*Let us hold fast the profession of our faith without wavering.*' Would you kindly deliver this greeting both to Chinese and foreign Endeavourers in Shanghai?"

Hongkong has a flourishing C. E. Society at work among the soldiers and sailors of that port. The president is Mrs. Williams, wife of the Pastor of Union Church. The chief work being done among the members is the deepening of their spiritual life. In spite of many and great difficulties they are following very close to the Master, and bearing a bright testimony for Him. They send greetings to the Chinese Endeavourers.

JAMES WARE,  
General Secretary.

### *Baptist Church, Ningpo.*

The First Baptist Church, Ningpo, celebrated the fiftieth anniversary of its organization, Oct. 30th and 31st, with interesting and appropriate exercises. The Church edifice

was decorated in the usual Chinese manner, with ornamental lanterns, a profusion of scrolls, a canopy over the pulpit and flowers upon the platform and in the windows. On Saturday, the 30th, a brief address of welcome was given by the pastor, Rev. Yiao Z-mee, after which Rev. J. R. Goddard read an historical paper, giving an account of the beginning of mission work in Ningpo, the organization of the Church and points of interest connected with its growth and development. Rev. Tsin Jing-kwe, a son of the first convert baptized into the Church, and himself the first ordained native preacher connected with the mission, followed with reminiscences of his father's work and various interesting circumstances connected with the early history of the Church. S. P. Barchet, M.D., gave a stirring address on Medical Mission Work; and letters were read from Rev. G. L. Mason and Rev. W. S. Sweet, who were unable to be present.

Sunday morning Rev. H. Jenkins preached on the importance of ministerial education for the true development and stability of the Church. In the afternoon the pastor, Mr. Yiao, baptized nine candidates, after which Rev. U Ts'ae-dzing, the first native pastor of the Church, gave an admirable address, contrasting the present state of the Church with its condition twenty-six years ago, when he began his pastorate, and then urging the members to strive after still higher Christian attainments and greater zeal in the Master's service in the years to come. The Lord's Supper was then administered by the three native pastors—Messrs. Tsin, U and Yiao.

Services for prayer and praise were held Saturday and Sunday evenings, in which a good spirit was manifested and a desire expressed for more consecration and a higher spiritual life.

### *Jubilee of Rev. William Muirhead, D.D.*

On the 4th of last month Dr. Muirhead was presented with an address, his photo (enlarged) and some useful presents upon the occasion of the completion of fifty years' ministerial work in Shanghai. The chairman, Mr. C. Thorne, presented the following address:—

THE REV WILLIAM MUIRHEAD, D.D.

DEAR DR. MUIRHEAD,—Your friends and fellow-citizens in Shanghai cannot allow such a unique occasion to pass as your completion of fifty years of faithful service in the work of the Evangelisation of China without offering you their hearty congratulations. We desire to thank you for your work and to express our earnest hope that you will be spared for many more years of useful labour; knowing that continual work is more to your taste than the honourable retirement which you have so fully merited. The whole fifty years on which you can now look back with so much pride have been devoted by you to the promotion of the moral and spiritual welfare of your fellow-beings, native and foreign; and in that you have never wearied and never faltered.

Your special task has been the Evangelisation of the Chinese. Notwithstanding all the labour involved in this, you have made time to interest yourself in and to promote where you could every good work and every praiseworthy public function among the foreign community; and your clear judgment, energy, and ripe experience have been constantly found of the greatest value whenever called upon. We have learnt from those who have been privileged to know you longest what good you did from your earliest days here, especially, perhaps, during your 12 years' pastorate of Union Church from 1856 to 1868,



and since, to your poorer fellow-countrymen, in a quiet, unostentatious way.

Your counsel, advice and assistance were willingly given to all, whether clergy or laymen; many a young man has found in you a sympathetic adviser and a true friend; how many a British seaman and soldier stationed in Shanghai in the troublous Sixties remembers with pleasure and gratitude your uniform kindness in trying to help them and make life pleasant for them. The fountain of your kindness and helpfulness has never been sounded; it flows as deep and full in 1897 as it did in 1847. We can testify to, though we are hardly competent to estimate, the full value of your religious work; but hundreds of grateful natives acclaim it to-day as they have done for fifty years. No man in Shanghai has more justly achieved—"that which should accompany old age as honour, love, obedience, troops of friends."

Dr. Muirhead replied as follows:—

Mr. Chairman, ladies and gentlemen,—I stand here in the position of a Christian missionary, and am deeply impressed by your assembling to meet me in that capacity. Though the circumstances are peculiar, I cannot allow myself to be of any consequence in the matter, and regard the whole in consideration of the work of which I am an honoured representative. I am specially called upon to thank you for the kindness exhibited in this day's proceedings, yet you will allow me to make use of this opportunity to record my estimate of the work with which I had been so long identified. Missionary work has been the single and all-absorbing object of my life. Other things have come before me; other offers have been made to me, both at home and abroad, but I have not swerved for a moment from that which was the desire of my earlier life, and

which is the strong resolution of my after years. The longer that I have been engaged in this work it has risen in my estimation as a matter of infinite interest and importance, and no wonder, when considered in the light of its special Divine origin, and of its own character and influence and effects. The more it is studied the more overwhelming does it appear that such a system could have been devised and placed in the hands of man to carry on and reach forward to the end in view. Looking back to the past fifty years of my life, I can, with some reason, say that the time has not been spent in vain, and I apply it both to my own case and to that of my missionary brethren at large. We have had our trials, our difficulties, and our disappointments from the people round about, and we ourselves have, no doubt, fallen short of the full standard of duty to the measure of responsibility that we sustain, yet the promise with which we set out has been in many instances gloriously fulfilled. Every department of the work has met with encouragement, and altogether the state of things now existing is very different from what it was in my earlier days, and it will be different still. As the Chairman has referred in his address to my more local work, it has been my privilege to have been engaged in various things connected with the interests of this foreign community. I refer to famine work, temperance work, and ministerial work. I am thankful that these have been in any wise appreciated, and I am glad to say that were it in my power to begin life anew, it would be in such a field as this, and much in the manner in which I have been engaged, barring the mistakes and the shortcomings incident to human nature and common to all human undertakings. But I want to look at the matter in a much larger light as bearing

upon the prospects before us, which are full of high expectation. What is our endeavour? The spreading of Christianity—our Divine, noble, blessed Christianity, and this is being done in a variety of ways. Some are endeavouring to introduce what I should call the outer elements of Christian civilisation; others are labouring to diffuse a wholesome Christian literature; and, again, there are those who are establishing colleges and schools for the promotion of education among the hundreds of thousands of the youth of this land. But all these are subservient to the one specific design of Christian missions, namely, the proclamation and power of the Gospel of Christ as the Son of God and Saviour of the world. In this we want the overthrow of idolatry and superstition; the purgation of the Chinese life and character in individuals, in society, in the nation at large; the enlightenment of the magistrates and scholars for the duties of their station, and the prosecution of their studies; the removal of the pride, prejudice, ignorance and error which everywhere abound; in a word, the Christianisation and salvation of the whole country in the best and highest point of view. Such is our object, and such is our anticipation, and in the onward attainment of this object what a flood of blessings would be communicated to this great land, with its hundreds of millions of people. It is a wrong idea that missionary enterprise has no connection with the general interests of the Chinese or foreign countries. This is an utter mistake. I ask you simply to think of what Christianity has done for our homelands, and what would those lands be without the influence, direct and indirect, of Christianity. It is the same thing in reference to China. The only antidote to the ten thousand evils that exist in this country is what I have now mentioned, and it re-

quires the missionaries to rise to the occasion, and the members of this foreign community to enter into sympathy with those who are engaged in this holy work, and with abundant blessing coming down from above we should see greater things than these, and that day will be hastened on when Christianity shall become the light and the life of this great empire. Mr. Chairman, there is little more for me to say on such an occasion as this. I am overwhelmed by the kindness of the foreign community; by their uniting to present me with various memorials of their esteem and regard. I tell you from the bottom of my heart that I feel most unworthy of it, yet I am profoundly thankful that these memorials will ever remind me of the debt of obligation under which I am laid to my friends and fellow-citizens here. The chair and the lamp that have been alluded to will be of very great service to me in my advanced state of life. I am not what I once was. I feel that my age is advancing, but so long as I am able to make use of these memorials, it will be with feeling of deep gratitude to the members of this foreign community. I shall esteem their kindness very much indeed, and, to my closing days, these things will be valued and ever regarded in connection with you. As for this portrait being placed in the Municipal Hall, I cannot think how it is that such an honour has been conferred on me. It is well that such should be the case with my lamented friend Sir Harry Parkes, but that my portrait should be hung upon these walls and be looked at, it may be by hundreds in coming time, is a deep gratification and, while thanking you, Mr. Chairman and friends, I call to mind that all this is the work of Him whom I serve. May your kindness only stimulate me the more to devote myself with all my powers and faculties in the prosecution of the

work in which I have been so long engaged. Allow me to close with a single expression, solemn, serious, heart-felt, that this day's proceedings may have one effect upon me, in preparing me all the more for that time when One, the highest, the holiest, the noblest in the Universe will say to His faithful servants, "Well done, enter ye into the joys of your Lord."

### C. Y. M. C. A. of China.

A meeting of the Committee on the Volunteer Movement in connection with the College Young Men's Christian Association of China, was held in Shanghai, Sept. 28th, 1897. The following report of the Committee's work was drawn up and presented to the National Committee of the C. Y. M. C. A. of China:—

#### *To the National Committee of the College Young Men's Christian Association of China.*

Your Committee on the Volunteer Movement begs leave to present the following report for the year 1896-97:—

#### I. Work accomplished.

1. The Missionary Department in *The Chinese Intercollegian* has been provided for. A topic for a missionary meeting has been outlined in each month's issue, save those of the summer months. Missionary articles have been secured and published in the same magazine as follows: One on "Yünnan," by the Rev. G. W. Clarke, of Tientsin; one on "Manchuria," by the Rev. J. Inglis, of Moukden; and one on "The Men China needs," by the Rev. J. Walter Lowrie, of Pao-tung-fu.

2. Your Committee on Translation has, at our request, drawn up a translation of the Volunteer Declaration, which we have adopted, namely:—

上帝 主 恩 允 我 決 意 一 生 專 為 基 督 作 工

基督幼徒 學生 願具甘結如蒙

光緒 年 月 學生 具

3. Correspondence has been kept up with missionaries in the different places where volunteers were secured last year in connection with Mr. Mott's meetings, with a view to the wise use of the Declaration among them and to the conserving of the interest already awakened.

4. A report of the formation of the Volunteer Movement in China has been circulated among those missionaries in China who have been members of the Volunteer Movements in the home lands, with a view to securing their co-operation.

5. Steps have been taken towards preparing two appeals: (1) to the Christian students of China to devote themselves to direct Christian work for their country; (2) to the Christian students of the world to acquaint them with the spiritual needs and claims of China. We hope to have these appeals ready for circulation by the end of the year 1897.

#### II. Our Policy for the Year 1897-98.

1. That the volunteer claims shall be carefully and earnestly presented to the Christian students of China.

2. That the Chairman of the Committee on the Volunteer Movement, Mr. Lyon, be requested to make



a tour of the colleges for the above purpose; and, if the way be opened, that he be accompanied by some Chinese volunteer who has given undoubted evidence of his devotion to the spiritual welfare of China.

3. That the greatest possible care shall be exercised in using the Declaration. To this end the following Interpretation of the Declaration has been adopted as the English basis of a Chinese translation to be made later; this interpretation to be printed in Chinese and used in connection with the Declaration, viz.:—

*Obligations to be recognized in the signing of the Volunteer Declaration.*

a. "That the call of Christ to devote the life to direct work for Him, carries with it a supreme obligation to unquestioning obedience.

b. "That to devote the life to direct work for Christ means making this the supreme purpose of life, whether directly receiving support from the Christian Church, or as self-supporting.

c. "That no occupation should be entered into at any time by the one who has made this declaration, but such as will most contribute to its realization.

d. "That to carry out this purpose implies a life of continuous consecra-

tion to Christ, manifesting itself in active service, without regard to circumstances; that is, for example, a volunteer, even though he become a preacher, if he preach chiefly for a livelihood, has swerved from his declaration of purpose; whereas, it may be that another who, like Paul, is earning his own living while making Christ's work his chief passion and employment, is clinging more closely to his purpose than if he were a preacher.

e. "That this obligation holds until the one assuming it is ready for his crown, and can say with Paul, 'I have finished the course, I have kept the faith.'"

4. That careful effort be put forth to guide wisely the enthusiasm and interest already awakened in the matter of volunteering and to deepen and make more intelligent that interest.

5. That a special and prayerful effort be made to awaken an intelligent missionary interest among all Christian students.

6. That the foreign missionaries be kept in touch with the movement.

D. WILLARD LYON, *Chairman.*

T. W. HOUSTON.

W. B. NANCE.

ERNEST BOX, *Recording Sec.*  
September 28th, 1897.

## Diary of Events in the Far East.

Nov. 1st.—Murder of two German Catholic priests at Yen-chou in the Ts'ao-chou fu prefecture (for further particulars see correspondence department, page 592).

14th.—Seizure of the Tsing-tao forts in Kiao-chou Bay by the German fleet as a reprisal for the murder of German priests in Shantung. The *N.-C. Daily News* says that in answer to the report of Governor Li Ping-hêng of Shantung about the seizure of the Tsing-tao forts in Kiao-chou Bay by the German fleet, the Tsung-li Yamên simply instructed that Governor "to wait and see what the Germans intended to do next." "He was also directed to leave the management of the whole affair to the Central Government, but in the meanwhile the perpetrators of the outrage at Yen-chou

were to be speedily brought to book without any further delay on pain of degradation and loss of office. There is great excitement in official circles in Peking owing to the Kiao-chou incident, and up to date (Saturday, 20th) there have already been three private meetings between some members of the Tsung-li Yamên and officials of a certain Legation." According to a London telegram of 20th November, the semi-official *Post* of Berlin states that, whatever China's reply may be, a German force will remain in Kiao-chou for a considerable time, and that winter barracks will be built.

29th.—A London telegram says:—Russia has acquiesced in the German occupation of Kiao-chou Bay, provided she has a free hand in Corea.

## Missionary Journal.

### BIRTHS.

At Brooklyn, New York, on 11th Oct., the wife of Rev. GEO. A. HUNTLEY, M.D., A. B. M. U., Han-yang, of a daughter.

At Nanking, 15th Nov., the wife of Rev. T. W. HOUSTON, American Presbyterian Mission, of a daughter.

### MARRIAGES.

At the Union Church, Hongkong, on 5th Oct., by the Rev. G. J. Williams, the Rev. GEO. E. WHEHMAN, to Miss ELIA CAMPBELL, both of American Baptist Mission to the Hakkas.

At Chungking, 20th Oct., Mr. J. R. ADAM to Miss H. HASTINGS; Mr. F. BURDEN to Miss J. T. WEBSTER, and Mr. E. J. PIPER to Miss E. DUNN, all of China Inland Mission.

At Chefoo, 1st Nov., Mr. H. S. CONWAY to Miss A. E. TEBBOTH, both of China Inland Mission.

### ARRIVALS.

At Hongkong, 5th Oct., Miss ELIA CAMPBELL, of American Baptist Mission to the Hakkas (returned).

At Shanghai, 5th Nov., Rev D. T. ROBERTSON and wife, Scotch U. Presbyterian Mission, Manchuria (returned); Misses E. CULVERWELL (returned), E. SHERWOOD (returned), C. AUGVIK (returned), J. R. GOLD, F. J. PAGE, E. GUTHRIE, E. J. CHURCHER, A. HAACKS and B. M. DAVIDGE, from England for China Inland Mission.

At Shanghai, 10th Nov., Messrs. E. J. FARRENT, J. FALLS and P. V. AUBLER, from Australia for China Inland Mission.

At Shanghai, 13th Nov., Miss. A. CARLSON, American Norwegian Lutheran Mission; Mr. GEORGE WARNER (returned), American Baptist Mission; Mr. and Mrs. E. MURRAY (returned) from England and Miss. F. E. SUTTON, from Canada for China Inland Mission.

At Shanghai, 14th Nov., Miss M. LEITHAUSER, for C. and M. Alliance, Peking.

At Shanghai, 18th Nov., Rev. K. W. ENGBAHL (returned) and wife, Swedish Mission; Rev. J. O. CURNOW, wife and two children (returned), for M. E. Mission; Messrs. W. H. ALDIS and C. CARWARDINE and Rev. C. A. MORGAN,

from England for China Inland Mission.

At Shanghai, 21st Nov., Mr. ALFRED INGELMAN, B.A., B.L., and wife, unconnected; Mr. ALEX. MITCHELL and wife, National Bible S. S.; Miss MARY JOHNSTON and Miss McROBERT, unconnected; Rev. G. F. and Mrs. EASTON and two children (returned), Rev. H. W. and Mrs. HUNT (returned), Mr. and Mrs. D. J. MILLS and three children (returned), Miss F. M. REID, L.L.A. (returned), and Miss DOBSON (returned), from England; Misses J. E. FOGELKLOW, M. J. RAMSTEN, S. ENGSTRÖM and J. SVENSON, from Sweden; Misses M. BUSH, A. TRUDINGER, B.A., E. CHAPMAN, E. M. HEAYSMAN, A. HARDING, E. BELL, E. HUNT and M. A. G. JOSE, from Australia; Dr. W. WILSON, from England, for China Inland Mission.

At Shanghai, 26th Nov., Dr. MARY A. AYER and Dr. FRANCES F. CATTELL, for Am. Presby. Mission, Soochow.

At Shanghai, 28th Nov., Rev. T. RICHARD, E.B.M., Shanghai, and Misses IRVINE, for Women's Union Mission, West Gate, Shanghai.

### DEPARTURES.

FROM Shanghai, Oct., Mr and Mrs. W. M. BELCHER, of China Inland Mission and one child for England; Miss M. E. BOOTH, of China Inland Mission, for Australia.

FROM Shanghai, 4th Nov., Mr. and Mrs. J. VALE, Mr. and Mrs. T. G. WILLETT and one child, Mr. and Mrs. E. FOURCAR and two children, Misses F. M. BRITTON, F. J. FOWLE, C. KARLMAN and P. NÆSS, for England, all of China Inland Mission.

FROM Shanghai, 6th Nov., Mr. and Mrs. ALEX. DUFFY and two children, for England, of China Inland Mission.

FROM Shanghai, 14th Nov., Rev. E. B. KENNEDY, American Presbyterian Mission, for United States.

FROM Shanghai, 22nd Nov., Dr. C. F. JOHNSON, wife and three children, of American Presbyterian Mission, for United States and Mrs. W. C. LONGDEN and six children, M. E. Mission, for United States.

FROM Shanghai, 27th Nov., Miss COBB, of Women's Union Mission, West Gate, for United States.

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